רֶשֶׁף an unused root, *to inflame, to burn, to kindle*, cognate to שָׂרַף, שָׁרַב. Sam. id.

רֶשֶׁף m.—(1) *a flame*, Cant. 8:6; comp. Chald., Ps. 78:48. Targum.

(2) *lightning*, Psa. 78:48. Hence poet., 76:4, רִשְׁפֵי קָשֶׁת "lightnings of the bow," i. e. arrows, and Job 5:7, בְּנֵי רֶשֶׁף "sons of lightning," i. e. ravenous birds flying with the rapidity of lightning.

(3) *a burning fever, a plague*, by which the body *is inflamed* (compare חֵמָה heat and poison). Deu. 32:24: לְחֻמֵי רֶשֶׁף "consumed with pestilence," Hab. 3:5 (where there is in the other hemistich דֶּבֶר plague).

(4) [*Resheph*], pr. n. 1 Ch. 7:25.

רָשַׁשׁ (cogn. to רָצַץ) TO BREAK, TO BREAK IN PIECES, not used in Kal.

POEL, id. Jer. 5:17.

PUAL, pass. Mal. 1:4.

Derivative, pr. n. תַּרְשִׁישׁ.

רֶשֶׁת with suff. רִשְׁתִּי pr. inf. of the verb יָרַשׁ in the sense of taking, and seizing, f. *a net*, Ps. 57:7; 9:16; 31:5; Lam. 1:13. פָּרַשׂ רֶשֶׁת עַל to spread, or cast a net upon something. Eze. 12:13; 17:20; 32:3. מַעֲשֵׂה רֶשֶׁת "net-work," Ex. 27:4.

רַתּוֹק m. *a chain*, Ez. 7:23. Plur. רַתּוּקוֹת 1 Ki. 6:21; from the root רָתַק.

רָתַח TO BOIL, TO BUBBLE UP, not used in Kal. (Syr. and Ch. id.)

PIEL, *to make to boil*, Eze. 24:5.

PUAL, *to be hot*, of the bowels, metaph. of an emotion of the mind, Job 30:27.

HIPHIL, i. q. PIEL, Job 41:23. Hence—

רֶתַח m. *boiling*, only pl. Eze. 24:5.

רָתַם TO BIND horses TO a chariot, Mic. 1:13. (Compare אָסַר No. 4.) Arab. رتم IV. to bind a thread round the finger. Hence—

רֹתֶם m. (1 Ki. 19:4 כתיב, f.) pl. רְתָמִים 1 Kings 19:4, 5; Job 30:4; Psalm 120:4; according to the Hebrews, and Jerome, *juniper;* more correctly, i. q. Arab. رَتَمٌ, *genista, broom* (spartium junceum, Linn.), a shrub growing in the deserts of Arabia, with yellowish flowers, and a bitter root, which the poor were accustomed to eat (Job loc. cit.). It is so called from binding, like *juncus a jungendo*, Binsen from the verb binden. See Cels. Hierobot. tom. i. p. 246. Oedmann, Vermischte Sammlungen aus der Naturkunde, fasc. 2, chap. 8.

רִתְמָה ("genista"), [*Rithmah*], pr. n. of a station of the Israelites in the desert, Nu. 33:18, 19.

רָתַק not used in Kal, TO TIE, TO BIND. Arab. رتق to close, to sew together.

NIPHAL, Ecc. 12:6 קרי (in a contrary signification), *to be unbound, loosed.* כתיב has יֵרָחֵק to be removed.

PUAL, *to be bound*, Nah. 3:10; whence רַתּוּק and—

רְתֻקוֹת f. pl. *chains*, Isa. 40:19.

רָתַת an unused root, i. q. רָטַט and Aram. רְתַת, ﻟﺖ to be terrified; whence—

רְתֵת m. *terror*, Hos. 13:1. Aram. רְתִיתָא id.

ש

The letter ש was used anciently without distinction, before the invention of diacritic marks, to designate both the simple sound of *s* and the thicker sound, which in German is expressed by ſch, in English by *sh*. The same is still the case with *s* in the Irish language, as *solâ*, solace; and *se* (pron. *she*), he; *si* (pron. *she*), she. After these grammatical distinctions were introduced, the lighter sound was marked by a point on the left horn, the thicker by one on the right.

For the Hebrew שׂ the Chaldeans often, and the Syrians always (as not having the letter Sin), substituted ס, as שָׂכַר, סְכַר, ܣܟܪ; but the Arabs, by a peculiar property of their language, in almost all these roots have ش, as שָׂנֵא, شنا; שָׂכַר, شكر; שָׂכַל, شكل, etc. (just as the people of Wirtemberg pronounce the German ſ with a stronger sibilant, it, as if iſcht); the Arabs rarely retain س, as שָׂלָה, سلى. In the Hebrew language itself kindred letters are—(*a*) the other sibilants, as שׁ, ס, צ, ז, see page DLXXV, A; also, שָׂחַק, צָחַק; סָפַן, שָׂפַן, צָפַן; שָׂרַק, זָקַק to strain; שְׂאֹר and שָׁאַר to ferment.—(*b*) sometimes the aspirates, just like Greek ὗς, *sus;* ὕλη, *silva;* compare שָׂדָה i. q. הָדָה to spread out; סָלַךְ, سلك i. q. הָלַךְ to go; שָׂרַג = אָרַג to intertwine, to weave,

very often also in the formation of roots a sibilant is prefixed to a biliteral stock, as שָׂגַב i. e. גָּבַב to be high; שָׂנֵא i. q. נָאָה, etc.; compare γράφω, *scribo; γλύφω, sculpo; τρίζω, strideo; tego, στέγω; fallo, σφάλλω*, and many others.

["שָׁאָה an unused root. Derivative, שֶׂה."]

שׁאר an unused root, cognate to the verbs סִיר (which see), שָׂאַר *to boil, to boil up, to ferment*, compare ثار to boil up, to break forth (an ulcer). (In the western languages of the same stock is German ſuar, in Ottfr.; Anglo-Sax. *sur;* Germ. ſauer.) Hence—

שְׂאֹר m. *fermentation, leaven*, Ex. 12:15, 19. (Ch. סְאוֹר id.).

שְׂאֵת pr. inf. fem. of the verb נָשָׂא (for שְׂאֵת), with suff. שְׂאֵתִי, once contr. שֵׂתוֹ Job 41:17 (where other copies have שאתו).

(1) *raising up*, Job 41:17; *lifting up*, sc. of countenance, Genesis 4:7. See the root נָשָׂא No. 1, letter *c*.

(2) *eminence, a place rising up* in the skin; hence any *spot*, Levit. 13:2, 10, 19; and even one where the skin is deeper. Compare verse 2 and 3, 4.

(3) *excellency, majesty*, Genesis 49:3; Job 13:11.

(4) *a sentence, decree* of a judge (compare מַשָּׂא No. 4, and נָשָׂא No. 1, letter *f*), Hab. 1:7. Others take it here to be pride.

שָׂבַךְ TO INTERTWINE, i. q. סָבַךְ; whence—

שָׂבָךְ m. pl. שְׂבָכִים *lattice work*, 1 Ki. 7:17.

שְׂבָכָה f.—(1) *a net*, Job 18:8.

(2) *lattice work*, with which the capitals of columns were surrounded, 2 Ki. 1:2; 1 Ki. 7:18, 20, 41.

שַׂבְּכָא *sambuca;* see סַבְּכָה.

שׂבם an unused root and of doubtful meaning. Arab. شبم to be cold. Jo. Simonis ascribes to it the sense of the verb בָּשַׂם to be sweet-scented. Hence—

שְׂבָם ("coolness," or "sweet smell"), [*Shebam*], Num. 32:3; and **שִׂבְמָה** [*Shibmah, Sibmah*], ibid., verse 38; Josh. 13:19; Isaiah 16:8, 9; pr. n. of a town of the Reubenites, which abounded in vines.

שָׂבַע and **שָׂבֵעַ**—(:) TO BE OR BECOME SATISFIED OR SATIATED (Arab. شبع id. I place the primary idea in abundance of drink; compare סָבָא, although in the common use of the language this verb is more employed as to food than as to drink). Frequently used of one satisfied with food, Deut. 31:20; Ruth 2:14; Isa. 44:16, etc.; more rarely of one who is so with drink, i. q. רָוָה Am. 4:8; hence used of a well-watered land, Pro. 30:16; Ps. 104:16. It is ascribed to the soul (see נֶפֶשׁ No. 2), Eccl. 6:3; and metaph. to the eye which is satisfied with seeing, Eccl. 1:8; compare Isa. 53:11; Ps. 17:15. Constr. absol. Hos. 4:10; Ps. 37:19; followed by an acc. of the thing, as שָׂבַע לֶחֶם to be satisfied with bread, Ex. 16:12; Job 27:14; Eccl. 5:9; followed by מִן Pro. 14:14; 18:20; Job 31:31; followed by בְּ Ps. 65:5; 88:4; followed by לְ before an inf., Eccl. 1:8. Metaph. it is said, to be satisfied with money, Eccl. 5:9; with shame, Lam. 3:30; Hab. 2:16; with contempt, Psa. 123:4; with calamity, Ps. 88:4.

(2) Sometimes the notion of *weariness* and *loathing* is added, Isa. 1:11; Job 7:4; Pro. 25:17. שְׂבַע יָמִים to be full of days, 1 Chron. 23:1; 2 Chron. 24:15.

Piel, *to satisfy*, Eze. 7:19; followed by two acc. of pers. and thing, Ps. 90:14.

Hiphil, *to satisfy;* followed by an acc. of pers. Ps. 107:9; followed by two acc. of pers. and thing, Ps. 132:15; followed by מִן of the thing, Eze. 32:4; Ps. 81:17; followed by בְּ of thing, Ps. 103:5. Once followed by לְ of pers. and acc. of thing, Ps. 145:16. Metaph. Ps. 91:16.

Derivatives, the five following nouns—

שָׂבָע m. *plenty, abundance* of food, Gen. 41:29, seqq.; Prov. 3:10.

שָׂבֵעַ m. adj. *satisfied, satiated*, Prov. 27:7; 1 Sam. 2:5. Metaph.—(*a*) in a good sense, abounding in any thing, e. g. שְׂבַע רָצוֹן abounding in (divine) favour, Deut. 33:23.—(*b*) in a bad sense, *satiated with troubles*, i. e. abounding in them, Job 14:1; 10:15. Hence, with the additional idea of weariness, שְׂבַע יָמִים satisfied with life, Gen. 35:29; Job 42:17; and simply שָׂבֵעַ Gen. 25:8.

שֹׂבַע m.—(1) *satiety, fulness.* לָשֹׂבַע to the full, Ex. 16:3.

(2) *abundance*, Ps. 16:11.

שָׂבְעָה f. Eze. 16:49, and—

שִׂבְעָה f. *satiety, fulness.* לְשָׂבְעָה to the full, Isa. 23:18; Eze. 39:19.

שָׂבַר TO LOOK AT, TO VIEW, followed by בְּ Neh.

2:13, 15. (Ch. סְבַר, which see. Arab. سبر to examine, e. g. a wound.) The primary idea appears to be that of digging out and exploring, which is proper to the stock בר, פר, compare בָּאַר, בּוּר, פָּאַר; also חָפַר and הָבַר.

Piel—(1) *to expect, wait for* (prop. to look for, compare צָפָה Piel No. 2), Ruth 1:13.

(2) *to hope*, Est. 9:1; followed by אֶל and לְ of pers. Ps. 104:27; 119:166; Isa. 38:18 (where others, by comparison with the Syr. ܣܲܒܲܪ, render, to celebrate; Aram. *Peal* and *Pael* id.; comp. Lat. *spero*). Hence—

שֵׂבֶר always with suff. שִׂבְרִי *hope*, Ps. 119:116; 146:5.

שָׂגָא not used in Kal, i. q. Aram. סְגָא TO BE or BECOME GREAT, TO INCREASE. (Cognate is נָאָה, with a prefixed sibilant, see under שׁ p. DCCLXXXIII, A.) Only found in—

Hiphil—(1) *to make great*, followed by לְ Job 12:23.

(2) *to magnify, to extol with praise*, Job 36:24.

Derivative, שַׂגִּיא.

שְׂגָא Ch. id.; fut. Dan. 3:31, שְׁלָמְכוֹן יִשְׂגֵּא "your peace be **multiplied**," a form of salutation; Dan. 6:26; Ezr. 4:22.

שָׂגַב i. q. רוּם, but (except Deut. 2:36) only found in poetry.—(1) TO LIFT ONESELF UP (cogn. to the root גָּבַב, compare שָׂגָא i. q. נָאָה), Job 5:11.

(2) *to be lofty*, of an inaccessible city, Deu. 2:36.

Niphal, *to be high*, Prov. 18:11. Figuratively—(*a*) *to be most high*, of God, Ps. 148:13; Isa. 2:11.—(*b*) to be set in a high place; hence *to be safely protected*, Prov. 18:10, compare מִשְׂגָּב.—(*c*) *to be hard to be* understood, Ps. 139:6.

Piel, *to set on high, to exalt* any one; always metaph.—(*a*) to make powerful, Isa. 9:10.—(*b*) *to protect safely*, Ps. 20:2; 69:30; 91:14; followed by מִן *from* an enemy (compare מִן No. 3, *a*), Ps. 59:2; 107:41.

Pual, pass. of Piel, letter *b*, Pro. 29:25.

Hiphil, *to exalt oneself, to shew oneself exalted*, Job 36:22.

Derivatives, מִשְׂגָּב, and pr. n. שְׂגוּב.

שָׂגַג a root of uncertain authority, see שׁוּג No. II. ["a spurious root"].

שָׂגָה i.q. שָׂגָא TO BECOME GREAT, TO INCREASE, Job 8:7, 11; Ps. 92:13.

Hiphil, *to cause to increase, to increase*, Psa. 73:12.

שְׂגוּב ("elevated"), [*Segub*], pr. n. m.—(1) 1 Ch. 2:21, 22.—(2) 1 Ki. 16:34 כתיב, for which there is שְׂגִיב קרי.

שַׂגִּיא m. *great*, Job 36:26; 37:23, from the root שָׂגָא.

שַׂגִּיא Ch.—(1) *great*, Dan. 2:31.

(2) *much, many*, Dan. 2:48; 4:9.

(3) adv. *very, greatly*, Dan. 2:12; 5:9, from the root שְׂגָא.

שַׂד or **שָׂדֶה** see שָׁדִים.

שָׂדַד not used in Kal, prob. TO BE STRAIGHT, LEVEL; compare the kindred שָׂדָה. Arab. سدّ Conj. I. IV. to tend straight to the mark; II. to lead straight. Conj. X. to be straight; سديد one who goes straight to the mark.

Piel, *to harrow*, i. e. *to level* [smooth down the furrows of] a field, Isa. 28:24; Job 39:10; Hosea 10:11.

Derivative, pr. n. שִׂדִּים.

שָׂדָה an unused root, prob. i. q. שָׂדַד TO LEVEL intrans. to be level. Arab. سدا to spread out (compare הָדָה). Hence—

שָׂדֶה const. שְׂדֵה with suff. שָׂדֵהוּ, plur. absol. שָׂדוֹת Ex. 8:9, const. שְׂדֵי Isa. 32:12, and שְׂדוֹת Neh. 12:29; with suff. שְׂדוֹתָם, שְׂדוֹתֵיהֶם m.—(1) *a plain* (pr. level, tract); hence שְׂדֵה אֲרָם the plain, or plain country of Syria, i. e. Mesopotamia, i. q. פַּדַּן אֲרָם Hos. 12:13. Also used of the main land as opposed to the sea, Eze. 26:6, 8.

(2) *a field*—(*a*) *a meadow*, which is ploughed and sown (Stück Saatfeld), Gen. 23:17; 47:20, 24; opp. to vineyards and gardens, Ex. 9:25; 22:4; Nu. 20:17; Ruth 2:2.—(*b*) collect. *fields, country* (Feld, Land), opp. to the city, villages, or camps, hence אִישׁ שָׂדֶה a man of the field (living in the fields, not in tents), said of Esau a hunter, Gen. 25:27, חַיַּת הַשָּׂדֶה beasts of the field, wild beasts, Gen. 2:20; 3:14; בֶּהֱמַת הַשָּׂדֶה 1 Sa. 17:44, id.—(*c*) *field of a city*, Neh. 12:29; also the *borders* of a people; שְׂדֵה הָעֲמָלֵקִי the field or borders of the Amalekites, Genesis 14:7; 32:4; שְׂדֵה מוֹאָב the borders of the Moabites, Gen. 36:35. Once used of the *countries empire* of a king, and meton. of his subjects. Ecc 5:8, "a king לְשָׂדֶה נֶעֱבָד who is served (honoured by his people."

שָׂדַי i. q. שָׂדֶה *plain, field*, but only poet. Psalm 8:8; 50:11; 80:14; Deut. 32:13, etc. ־ַי is the proper and primitive Arabian form, in common use in Arabic for ־ֶה, as I have shewn in Heb. Gramm. p. 56, 147, 181; Lehrg. p. 158; Jo. Simonis took שָׂדַי incorrectly for pl. i. q. שָׂדִים, but see Ps. 96:12.

שִׂדִּים plur (from the sing. שַׂד, שָׂדֶה a plain, a field, from the root שָׂדַד); hence [*Siddim*], pr. n. עֵמֶק הַשִּׂדִּים (valley of the plains) the plain of the cities of Sodom and Gomorrha, from the sinking of which, the Dead Sea has come into existence, Gen. 14:3, 8, 10.

שָׂדַר i. q. סָדַר to set in a row, to arrange. Hence—

שְׂדֵרָה f. *order, rank* of soldiers, 2 Ki. 11:8, 15; of planks, 1 Ki. 6:9.

שֶׂה (for שֶׂיֶה or שֶׂהֶה [" for שְׂאֵה"]) const. שֵׂה, with suff. שֵׂיוֹ Deu. 22:1, and שֵׂיהוּ 1 Sa. 14:34 (both from שֶׂיֶה). Arab. شاة and شاءة comm. *a sheep* or *goat*, a noun of unity, to which answers the collect. צֹאן (which see) a flock of sheep or goats, Gen. 22:7, 8; 30.32; Ex. 12:3, seq. Where the particular species are to be distinguished more accurately, it is said, Deut. 14:4, שֵׂה כְשָׂבִים וְשֵׂה עִזִּים "one of the flock of sheep and one of the flock of goats," i. e. a sheep, a goat. Compare שׁוֹר and בָּקָר.

שָׂהֵד an unused root, i. q. Aram. ܣܗܕ, סְהַד, Arab. شهد to bear witness, to be an eye-witness, compare شهد to be present. Conj. III. to behold something before one. Hence—

שָׂהֵד (with Kametz impure, like participles Peal in the Aramæan dialects) m. *a witness*, once found, Job 16:19. Whence—

שָׂהֲדוּתָא f. a Chald. (and Syr.) word (used by Laban, an Aramæan), in its emphat. state, *witness, testimony*, Gen. 31:47.

שָׂהַר an unused root, i. q. סְהַר, ܣܗܪ *to be round* (of the same family as דָּהַר, דּוּר), whence ܣܗܪܐ the moon. The derivative of this noun is—

שַׂהֲרֹנִים m. plur., *little moons*, ornaments worn on the necks of men, women, and camels, Jud. 8:21, 26; Isa. 3:18. LXX. μηνίσκοι. Vulg. *lunulæ*.

שׂוּב to be grey headed; see שִׂיב.

שׂוֹבֶךְ i. q. סְבָךְ *entangled branches*, 2 Sam. 18:9: see סְבָךְ.

I. **שׂוּג** i. q. סוּג No. I., TO GO BACK, 2 Sam. 1:22; where, however, several MSS. and printed editions read ס.

II. **שׂוּג** i. q. סוּג No. II., TO HEDGE ABOUT, TO FENCE. In Kal not used.

PILPEL, שִׂגְשֵׂג *to hedge about* (a vineyard). Isa. 17:11, בְּיוֹם נִטְעֵךְ תְּשַׂגְשֵׂגִי "in the day that thou plantedst (it) thou didst hedge (it) about." Kimchi and Aben Ezra render תְּגַדְּלִי thou didst make it great, *cause* it *to grow;* as if from שָׂנַג the same as שָׂגָא, שָׂגָה; but the previous explanation is preferable.

שׂוּד see שִׂיד to plaster with lime.

שׂוּחַ once found Gen. 24:63, "Isaac had gone out לָשׂוּחַ בַּשָּׂדֶה;" Vulg. *ad meditandum in agro;* so that שׂוּחַ would be the same as שִׂיחַ No. 4. But LXX. Aqu Symm., express, *ad colloquendum*, sc. with his friends, or with his servants tending herds in the field; compare שִׂיחַ No. 1; and this appears to be preferable. Aben Ezra and Syr., *ad deambulandum, to take a walk;* compare Arabic ساح Med. Ye, to wander; especially on account of religion; but this signification appears to be secondary, derived from that of chaunting and pious meditation.

שׂוּט i. q. שָׂטָה TO GO or TURN ASIDE to any thing, Ps. 40:5.

Derivatives, שֵׂטִים, סֵטִים.

שׂוּךְ TO FENCE ABOUT, TO HEDGE IN (Arab. شاك Med. Waw, to fence with thorns; شَوْكٌ, شَوْكَةٌ a thorn. See the kindred verbs שׂוּג, סוּג No. 2; סָכַךְ and שָׂכַךְ; also שָׂבַךְ and סָבַךְ, which appear to be from שׂוּךְ, סוּךְ with the middle radical hardened. To this also answer Sanscr. *sâkhâ;* Persian شاخ foliage, branch). Metaph. Job 1:10, שַׂכְתָּ בַעֲדוֹ "thou fencest round him," i. e. thou guardest him. But the same phrase is also used in a bad sense, for, *to stop up the way before* any one, Hos. 2:8 (compare Job 3:23).

PILPEL שׂוֹכֵךְ *to intertwine, to weave.* Job 10:11, בַּעֲצָמוֹת וְגִידִים תְּשֹׂכְכֵנִי "thou hast interwoven me with bones and sinews;" compare Ps. 139:13.

Derivatives מְשׂוּכָה and מְסוּכָה; also—

שׂוֹךְ m., Jud. 9:49; and **שׂוֹכָה** f., ver. 48, *a branch* (Chald. סוֹךְ and שׂוֹךְ; Syr. ܣܘܟܐ id.).

שׂוֹכֹה ("a hedge" ה=ו, ן) [*Socoh, Shochoh, Sochoh*], pr. n. of a town in the plain country of Judah, Josh. 15:35. [Prob. there were two towns of this name; the one in the mountains, Josh. 15:48; the other in the plain, Josh. 15:35. Both of these appear now to bear the same name, Shuweikeh شويكة, Rob. 195, 343.]

שׂוּכָתִי [*Suchathites*], Gent. n. of an unknown town שׂוּכָה 1 Ch. 2:55.

שׂוּם and **שִׂים** fut. יָשִׂים apoc. יָשֵׂם, וַיָּשֶׂם; once יָשׂוּם Ex. 4:11; imp. שִׂים; inf. absol. שׂוֹם constr. שׂוּם; more rarely שִׂים Job 20:4; gener. TO PUT, TO SET, TO PLACE; *τιθέναι* (Syr. ܣܳܡ; Æth. ሠረመ: ሠመ: id.; less frequent is سام Med. Ye, to set, to constitute, e. g. a price.) Specially—

(1) *to put*, i. q. *to set, to place* (setzen, stellen), when referring to persons and things which stand upright, or are rather regarded as standing than as lying prostrate. Gen. 2:8, וַיָּשֶׂם שָׁם אֶת־הָאָדָם "and there (in the garden) he placed man." שׂוּם פ׳ בֵּית כֶּלֶה to put any one in prison, 2 Ch. 18:26. Hence—(*a*) to place a plant, for, *to plant;* like the Lat. *ponere arborem;* Arab. نصب Isa. 28:25.—(*b*) שׂוּם בָּנִים to set, i. e. *to beget* children (Germ. Kinder in die Welt setzen), Ezr. 10:44; compare *θέσθαι παῖδα ὑπὸ ζώνῃ*, Hymn. Ven. 256, 283.—(*c*) שׂוּם קֵן to construct a nest or habitation (in a rock), Num. 24:21.—(*d*) *to dispose* an army, *to set in array* (מַחֲנֶה), Josh. 8:2, 13; bands of soldiers (רָאשִׁים), Job 1:17; and without an accus. id., 1 Ki. 20:12; Eze. 23:24 (compare Hiphil 21:21). In like manner intrans., 1 Sa. 15:2, שָׂם לוֹ בַּדֶּרֶךְ "he set himself in the way." There is the same ellipsis in the verbs עָרַךְ No. 1, *a*, and שִׁית. —(*e*) *to constitute* (*τιθέναι*, Acts 20:28); e. g. *a king*, Deu. 17:15; a prince, Hos. 2:2; judges, 1 Sa. 8:1; followed by two acc., 1 Sam. loc. cit.; followed by an acc. and לְ Gen. 45:9; Ex. 2:14; followed by an acc. and עַל to be set over, put in charge of any thing, Ex. 1:11; 5:14; 1 Sam. 18:5.—(*f*) *to found* (as if to place a foundation), as the world, Job 34:13; a people, Isa. 44:7; divine right, Isa. 42:4. To this belongs the phrase in which God is said שׂוּם שְׁמוֹ *to place his name* (anywhere), i. e. to set his seat anywhere (to occupy the temple or holy place), Deut. 12:5, 21; 14:24; 1 Ki. 9:3; 11:36; 2 Ki. 21:4; i. q. שַׁכֵּן שְׁמוֹ Deu. 12:11; 26:2.—(*g*) *to set* (to constitute) a statute, Gen. 47:26; a place (to determine it), Exod. 21:13.

(2) *to put, to place, to lay*, inanimate things, so that they lie down; Germ. legen, followed by בְּ in any place (hineinlegen), Gen. 31:34; 44:1; Deut. 10:2. Job 13:27, תָּשֵׂם בַּסַּד רַגְלַי "thou hast put my feet in the stocks;" followed by עַל upon any place, *to set on* (darauf legen), Gen. 9:23; 22:6; שׂוּם יָד עַל פֶּה to put the hand on the mouth, as done by a person imposing silence on himself, Job 21:5; 29:9; followed by אֶל id. 1 Sa. 19:13. שִׂים אֵשׁ to set fire to, to set on fire, 1 Ki. 18:23, 25. Specially—(*a*) שׂוּם שְׂמָלוֹת עָלָיו to put garments on oneself (die Kleider anlegen), Ruth 3:3; compare עַל No. 1, *a*.—(*b*) absol. *to put, lay down*, sc. a pledge (ein Pfand einlegen, setzen), Job 17:3. Compare Arab. وضع, Conj. III, i. q. وضع, راهن; Gr. *τίθεσθαι*, Passow, letter A, 8.—(*c*) *to put, to impose* on some one anything to be done, followed by עַל of pers. Ex. 5:8, 14; 22:24; or to be suffered, followed by בְּ Deu. 7:15; also, *to attribute* to any one (guilt, eine Schuld zur Last legen), followed by עַל Jud. 9:24; לְ Deu. 22:14, 17; בְּ 1 Sa. 22:15; Job 4:18. —(*d*) שׂוּם שֵׁם לְ *to put* or *impose* a name on any one (*ὄνομα θεῖναί τινι*, Od. xix. 403; *ὄνομα θέσθαι*, xix. 406), Dan. 1:7; and with a somewhat different construction, Jud. 8:31, וַיָּשֶׂם אֶת־שְׁמוֹ אֲבִימֶלֶךְ "and he set his name Abimelech." Neh. 9:7, and Chald. Dan. 5:12.—(*e*) שׂוּם לְנֶגְדּוֹ to put before one's own eyes, used of things which we regard highly, Psalm 54:5; 86:14.—(*f*) followed by אֶל *to propound, to explain* anything to any one, Job 5:8; in like manner, followed by בְּאָזְנֵי פ׳ to declare, to signify, Exod. 17:14.—(*g*) *to lay up* as in a treasury. Job 36:13, "the wicked יָשִׂימוּ אַף lay up (in their heart) wrath;" i. e. they keep it with them, they retain wrath, they indulge in anger and envy, they do not piously turn to God. So rightly Umbreit. Commonly, "they heap up (as it were) the (divine) wrath," *θησαυρίζουσι ἑαυτοῖς θυμόν* (Romans 2:5). Similar to this is the phrase—(*h*) שׂוּם עַל לֵב *to lay up on the heart;* Germ. etwas zu Herzen nehmen [Engl. to lay to heart], to let anything remain in the heart and mind, Isa. 57:1, 11 (Gr. *θέσθαι ἐνὶ φρεσί*); also, שׂוּם אֶל לֵב 2 Sam. 13:33; שׂ׳ בְּלֵב 1 Sa. 21:13, to be moved, to be anxious. Followed by a gerund, Mal. 2:2, and אֲשֶׁר לֹא (lest, that not) Dan. 1:8, to take care lest anything be done. Ellipt. Ps. 50:23, שָׂם דֶּרֶךְ "who takes care of the way," i. e. his manner of life.

(3) *to put, to place, to set*, i. e. *to direct, to turn* in any direction, as—(*a*) שׂוּם עַיִן עַל to set the eye on, see עַיִן No. 1, *e*.—(*b*) שׂוּם פָּנִים to set the face on or towards, in various senses, see פָּנִים No. 1, letter *c*—*e*.—(*c*) שׂוּם לֵב to set the heart upon, to attend. Isaiah

41:22; Hag. 2:15, 18 and without לֵב Isa. 41:20; Job 34:23; 37:15; Jud. 19:30. Compare הֵכִין לֵב and הֵכִין id. Followed by עַל of the thing (*to* or *towards* anything), Job 1:8; אֶל Exod. 9:21; לְ Deut. 32:46; Eze. 40:4; followed by בְּ (without לֵב), Job 23:6; but 1 Sam. 9:20, שׂוּם לֵב לְ is to set the heart and mind on, i.q. שׂוּם עַל לֵב.—From the signification of *constituting* (see above, No. 1, letter *c*) arises—

(4) *to make* or *render* any one so or so, τιθέναι i.q. ποιεῖσθαι (see Passow, h. v. letter B), Ex. 4:11, מִי יָשׂוּם אִלֵּם "who maketh the dumb?" Followed by two acc. Ps. 39:9, "make me not the reproach (object of reproach) of the wicked;" Ps. 40:5; 91:9; 105:21; Job 31:24; followed by an acc. and לְ Gen. 21:13, 18; Job 24:25; Isa. 5:20; 23:13; followed by an acc. and כְּ (to make any one like such a one), Gen. 32:13, "I will make thy seed as the sand of the sea;" 1 Ki. 19:2; Isa. 14:17. There seems to be a blending of two constructions in Isa. 25:2, שַׂמְתָּ מֵעִיר לַגָּל "thou hast made of a city ruins," for עִיר לְגַל or מֵעִיר גַּל, unless it be deemed better to supply שַׂמְתָּ (עִיר) מֵעִיר לַגָּל.—More rarely absol. *to make, to do* i.q. עָשָׂה (compare examples, No. 1, letter *f*), Gen. 6:16, "and thou shalt make the door of the ark in the side of it." שׂוּם אֹתוֹת to do signs, i.e. miracles, Ex. 10:2; Ps. 78:43. Hence—

(5) followed by a dat. *to make, to prepare* for any one, is often i.q. *to give*, as שׂוּם שָׁלוֹם לְ to give peace to any one, Num. 6:26; שׂוּם כָּבוֹד לְ to give honour to any one, Josh. 7:19; Isa. 42:12, compare Ps. 66:2; שׂ' רַחֲמִים לְ to give compassion to any one, Isa. 47:6. Compare Gr. θεῖναί τινι ἄλγεα, πένθος, φόως, see examples, Passow, B, No. 2.

Hiphil i.q. Kal. Imp. הָשִׂימִי, either *attend*, see Kal No. 3, *c*, or *range*, sc. the battle, see Kal No. 1, *d*, Eze. 21:21; and part. מֵשִׂים (attending) Job 4:20.

Hophal, once, Gen. 24:33 קרי. (See יוּשַׂם.)

Derivatives, תְּשׂוּמֶת, אָסָם [not so placed in Thes.], and pr. n. יְשִׂימִאֵל.

שׂוּם Ch. *to put, to place, to set*, specially—(*a*) *to constitute* any one, to prefer (to an office), Ezr. 5:14.—(*b*) *to put*, i.e. to give, to promulgate an edict, Dan. 3:10, 29; 4:3; Ezr. 4:19, seq. Compare Gr. νομοθέτης, Lat. *ponere legem*, Syr. ܣܳܡ ܢܳܡܽܘܣܳܐ.—(*c*) שׂוּם שֻׁם דִּי פ' to impose a name on any one, to give a name, Dan. 3:12.—(*d*) שׂוּם בָּל לְ to endeavour towards something (prop. to direct the heart or mind unto), Dan. 6:15.—(*e*) שׂוּם טְעֵם עַל to regard (set the mind to) any thing, Dan. 5:13.

I. שׂוּר fut. יָשַׂר i.q. שָׂרָה, שָׂרַר (which see).

(1) to contend, Hos. 12:5.

(2) *to hold dominion*, Jud. 9:22.

Hiphil הֵשִׂיר *to constitute princes*, Hos. 8:4.

II. שׂוּר an onomatop. root, i.q. נָשַׂר to saw, fut. וַיָּשַׂר 1 Ch. 20:3.

III. שׂוּר i.q. סוּר to go back, Hos. 9:12.

שׂוֹרָה f. *series, row, order*, from the root שָׂרָה No. 1. Arab. سُورَة series, row of stones. Isa. 28:25, וְשָׂם חִטָּה שׂוֹרָה "and he places (plants) the wheat in rows," שׂוֹרָה in acc. put adverbially, reihenweise Jerome, *per ordinem*.

שׂוֹרֵק see שָׂרֵק.

שׂוּשׂ and שִׂישׂ fut. יָשִׂישׂ, once יְשֻׂשׂוּם Isa. 35:1, imp. שִׂישׂ, inf. absol. שׂוֹשׂ, constr. שׂוּשׂ to rejoice, to be glad (prop. to leap, to spring, see סוּס), Job 3:22, followed by עַל Deut. 28:63; 30:9; followed by בְּ in any thing, Isa. 65:19; Ps. 119:14; specially שׂוּשׂ בַּיהוָה Ps. 40:17; 70:5; followed by suff. Isa. 35:1, יְשֻׂשׂוּם "they shall rejoice for these things" (which are spoken of in the preceding chapter).

Derivatives, מָשׂוֹשׂ, שָׂשׂוֹן.

שֵׂחַ m. *a thought*, Amos 4:13. Root שִׂיחַ to meditate.

שָׂחָה to swim, Isa. 25:11.

Hiphil, *to inundate*, Ps. 6:7. Hence—

שָׂחוּ f. (Milel, Segolate form, for שַׂחְוּ) *a swimming*, Eze. 47:5.

שְׂחוֹק see שְׂחֹק.

שָׂחַט to squeeze out grapes, Genesis 40:11 (Chald. סְחַט id.)

שָׂחַק i.q. צָחַק (which see. [Compare Æthiop. ሠሐቀ: ሰሐቀ: and Zab. ܨܚܩ]), but more used in the later Hebrew—(1) to laugh, Ecc. 3:4. Followed by אֶל *to smile upon*, Job 29:24; followed by עַל *to deride, to laugh at* any thing, Ps. 52:8; Job 30:1; followed by לְ id., but specially in contempt, *to laugh at in contempt*, especially, a person threatening to do much, but able to do nothing, Job 5:22; 39:7, 18, 22; 41:21; Pro. 31:25.

(2) i.q. Pi. No. 3, Jud. 16:27.

Piel שִׂחֵק, fut. יְשַׂחֵק—(1) *to joke, to jest* (prop. to laugh repeatedly), Jer. 15:17.

(2) *to play, to sport*, e.g. as children, Zec. 8:5; as marine animals, Psa. 104:26; compare Job 40:20, 29; also used of the play of arms and skirmishes, (Scharmützel), 2 Sa. 2:14.

(3) *to dance* to music vocal and instrumental (just as we speak of *playing* on an instrument), Jud. 16:25; 1 Sam. 18:7; 2 Sam. 6:5, 21; 1 Chr. 13:8; 15:29; Jerem. 30:19, קוֹל מְשַׂחֲקִים "the voice of dancers" (and singers) Jer. 31:4, בִּמְחוֹל מְשַׂחֲקִים "in the chorus of dancers," Pro. 8:30, 31.

Hiphil, *to laugh at in scorn, to deride*, followed by עַל 2 Chr. 30:10.

Derivatives מִשְׂחָק, pr. n. יִשְׂחָק i. q. יִצְחָק, and—

שְׂחֹק & **שְׂחוֹק** m.—(1) *laughter*, Ecc. 2:2; 7:3, 6; Job 8:21.

(2) *derision, scorn*, meton. of its object, Job 12:4; Jer. 20:7.

(3) *jest*, Pro. 10:23.

שֵׂט, plur. שֵׂטִים *deviations* from what is right, sins, Hosea 5:2, i. q. סֵטִים Ps. 101:3; from the root שָׂטָה [in Thes. from שׂוּט].

שָׂטָה fut. apoc. יֵשְׂטְ TO DECLINE, TO TURN ASIDE. (Aram. סְטָא, ܣܛܐ id.) Followed by מֵעַל דֶּרֶךְ from the way, Prov. 4:15; אֶל דְּרָכֶיהָ פ׳ 7:25. Specially used of adulterous wives, Nu. 5:12; with the addition of תַּחַת הָאִישׁ 5:19, 20, 29. Compare זָנָה No. 1.

שָׂטַם fut. יִשְׂטֹם (cogn. to שָׂטַן) TO LAY SNARES for any one, TO FOLLOW hostilely, Genesis 27:41; 50:15; Job 16:9; 30:21. Specially, to lay a noose or trap, whence the derivative מַשְׂטֵמָה.

שָׂטַן i. q. שָׂטַם, Syr. ܣܛܢ, Arab. شطن id., Psa. 38:21; 109:4. Part. שֹׂטֵן *lier in wait, adversary*, 71:13; 109:20, 29. Hence—

שָׂטָן—(1) *adversary* (Arabic شَيْطَانٌ), as in war, *an enemy*, 1 Ki. 5:18; 11:14, 23, 25; 1 Sam. 29:4; in a court of justice, Psa. 109:6 (compare Zec. 3:1, 2); and also whoever opposes himself to another, 2 Sam. 19:23; Nu. 22:22, "the angel of Jehovah stood in the way לְשָׂטָן לוֹ to resist him;" verse 32.

(2) With the art. הַשָּׂטָן (*adversary*, κατ' ἐξοχήν) it assumes the nature of a pr. n. (see Hebr. Gramm., § 107, 2), and is *Satan, the devil*, the evil genius in the later theology of the Jews [rather, in the true revelation of God from the beginning], who seduces men (1 Chron. 21:1; in which place only it is without the article, compare 2 Samuel 24:1), and then accuses and calumniates them before God, Zech. 3:1, 2; Job 1:7; 2:2, seq., compare Apoc. 12:10, ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. But it is a groundless opinion of Alb. Schultens, Herder, and Eichhorn, that Satan, in the book of Job, is different from the Satan of the other books, and is a good angel employed to examine into the manners of men; and on this account, whenever in the early part of this book he is mentioned, they would read, הַשָּׁטָן i.e. περιοδεύτης (from the root שׁוּט); this notion has now been rejected by all interpreters. And—

שִׂטְנָה f.—(1) *accusation, letter of accusation*, Ezr. 4:6.

(2) [*Sitnah*], pr. n. of a well, so called on account of the *contention* which Isaac had with the Philistines, Gen. 26:21.

שִׂיא m. (for נְשִׂיא) *elevation, height*, Job 20:6; i. q. שְׂאֵת, from the root נָשָׂא.

שִׂיאֹן (for נְשִׂיאוֹן "lifted up"), [*Sion*], pr. n. of a mountain which more commonly bears the name of Hermon, Deu. 4:48.

שִׂיב TO BE HOARY (hoary-haired), 1 Samuel 12:2. (Syr. ܣܳܒ and Arab. شاب Med. Ye, id.) Part. שָׂב *hoary, old*, Job 15:10. Hence—

שֵׂיב m. 1 Ki. 14:4; and **שֵׂיבָה** f.—(1) *hoary hair* (of an old man), Genesis 42:38; 44:29, 31. אִישׁ שֵׂיבָה a hoary-headed man, Deu. 32:25.

(2) *old age*, Gen. 15:15; 25:8. Meton. *an old person*, Ruth 4:15.

שִׂיג m. *withdrawing, going away*, 1 Ki. 18:27; from the roots שׂוּג, סוּג to go away.

שִׂיד TO COVER WITH LIME (Arab. شاد id.) Deu. 27:2, 4. Hence—

שִׂיד m. *lime*, Deu. 27:2, 4; Isa. 33:12; Am. 2:1 (as to this passage, compare Isa. 33:12).

שֶׂיה i. q. שֶׂה (which see), a sheep or goat.

שִׂיחַ—(1) pr. TO PRODUCE, TO BRING FORTH, TO PUT FORTH (comp. Syr. ܫܳܚ to germinate, to flourish; Aphel ܐܰܫܺܝܚ to put forth shoots, buds, and Med. quiesc. ܐܰܫܝܶܫ to dare, pr. to lift oneself up, ܫܺܝܚܳܐ bushes, and Heb. שִׂיחַ No. 1). In Hebrew—

(2) *to speak*, pr. to utter with the mouth, comp. אָמַר No. 1. Followed by לְ to speak to any one, Job 12:8; with suff. Prov. 6:22, תְּשִׂיחֶךָ "he shall

speak with thee." Followed by בְּ to speak *of* any one, Ps. 69:13.

(3) *to sing*, Jud. 5:10; Ps. 145:5. Followed by בְּ *to celebrate* anything *in song*, Ps. 105:2, and in a bad sense, *to lament, to complain*, Psa. 55:18; Job 7:11.

(4) *to talk with oneself*, i. e. *to meditate*, especially on divine things, Ps. 77:4, 7; followed by בְּ of the thing, Ps. 119:15, 23, 27, 48, 78, 148; 77:13. Compare syn. הָגָה.

Pilel שׂוֹחֵחַ *to meditate*, Psalm 143:5; *to think upon anything*, Isa. 53:8.

Hence שִׂיחַ, שִׂיחָה, and—

שִׂיחַ m.—(1) *a shrub, bush*, see the root No. 1 [in Thes. this first signification is taken as a distinct root], Gen. 2:5. Pl. Gen. 21:15; Job 30:4, 7.

(2) *speech, discourse*, 2 Ki. 9:11.

(3) *quarrel*, Job 7:13; 9:27; 21:4; 23:2; Psa. 142:3; 1 Sa. 1:16.

(4) *meditation*, 1 Ki. 18:27; in mockery of Baal, as not answering the supplications of his priests, it is said שִׂיחַ לוֹ "he has a meditation," i. e. he is so entirely taken up with meditating that he cannot hear; or, from signif. No. 2, "he has a discourse" (conversation) with some. LXX. ἀδολεσχία αὐτῷ ἐστί, the Greek word denoting both meditation and conversation.

שִׂיחָה f. *meditation*, especially pious, relating to divine things, Ps. 119:97, 99. Job 15:4, שִׂיחָה לִפְנֵי אֵל "meditation before God." Germ. Andacht.

שִׂים *to put*, see שׂוּם.

שֹׂךְ pl. שִׂכִּים m. (from the root שָׂכַךְ No. 1), *thorns*, Nu. 33:55. (Arabic شَوْكٌ a thorn.) From the same root is—

שֹׂךְ (read *soch*), m. *a hedge*, Lam. 2:6. [In Thes. from סָכַךְ.]

שֻׂכָּה f. *a sharp weapon*, pr. a goad, a thorn, so called from the resemblance, Job 40:31. (Arab. شَوْكَةٌ goad, sharp weapon.)

I. **שָׂכָה** an unused root, i. q. Ch. סְכָא to look at, to contemplate; Syr. and Sam. ܣܟܐ, סכה to expect, to long for; Sam. סכוי an eye. Nearly related to this among the Hebrew roots are, שָׁאָה, שָׁעָה, שָׁנָה, No. II, and transp. חָזָה; also, in the Indo-Germanic languages, Gr. θεάω, Lat. *scio*, Ital. *sagio* (*præsagio*), *sagus*, *sagax*, Goth. *saighan*, Germ. ſchauen, ſehen).

Derivatives, שֶׂכְוִי—שְׂכִיָּה, מַשְׂכִּית.

II. **שָׂכָה** also appears to have had the sense of *cutting*; whence שַׂכִּין a knife, which see.

שֶׂכוּ ("hill," "watchtower," like the Samarit. סכיתה), [*Sechu*], pr. name of a region near Ramah, 1 Sa. 19:22.

שֶׂכְוִי m. i. q. מַשְׂכִּית *intellect, understanding*, and its seat, *the heart, the mind*, Job 38:36. Compare as to this passage טֻחוֹת, page cccxxi, A. Others take it to be *phenomenon, meteor*, but this does not accord with the context.

שְׂכִיָּה f. *image, form, appearance*. Isa. 2:16, כָּל־שְׂכִיּוֹת הַחֶמְדָּה, well rendered in the Vulg. *omne quod visu pulchrum est;* in which phrase all the things which, verse 13—16, had been separately enumerated, are again summed up. ["*flag* of a ship, *standard;* compare Samarit. [illegible]."]

שַׂכִּין m. *a knife*, Pro. 23:2; verbal of Piel from the root שָׂכָה. (Ch. סַכִּין, and Arab. سِكِّينٌ id. Of the same family apparently are ζάγκλη, ζάγκλον, σάγκλον, sickle, Sichel).

שָׂכִיר m. *a hireling*, Exod. 22:14; Lev. 19:13. Isa. 16:14, "in three years כִּשְׁנֵי שָׂכִיר according to the years of a hireling;" i. e. this shall come to pass at this very time, the event shall no longer be deferred, just as a hireling does not protract his daily work beyond the agreed hour. Root שָׂכַר.

שְׂכִירָה f. *a hiring*. Isa. 7:20, תַּעַר הַשְּׂכִירָה "a razor of hiring," i. e. hired.

שָׂכַךְ i. q. סָכַךְ—(1) to weave, to fence.

(2) *to cover*, Exod. 33:22.—Hence שֹׂךְ, שֹׂךְ, שֻׂכָּה, and מְשׂוּכָה.

שָׂכַל—(1) prop. to look at, to behold, i. q. Chald. סְכַל Peal and Ithpael; compare Arab. شَكْلٌ figure, likeness; see Hiphil No. 1. More often figuratively—

(2) *to be prudent*, to act prudently, 1 Sa. 18:30; compare Germ. klug; formerly glau; from the verb lugen; Engl. *to look;* pr. provident, circumspect.

Piel, causat. of Kal No. 2. Genesis 48:14, שִׂכֵּל אֶת־יָדָיו "he (so) placed his hands prudently," i. e. of set purpose. But all the ancient versions render, *he put his hands across*. LXX. ἐναλλὰξ τὰς χεῖρας. Vulg. *commutans manus*, which is defensible; comp. Arab. شَكَلَ to bind; Conj. II., to plait the hair; شَكِلَ and شَكَّلَ to be intertwined.

Hiphil—(1) *to look at.* Gen. 3:6, וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל "and the tree was desirable to look at." Vulg. *aspectu delectabile.*

(2) *to attend, to turn the mind to;* followed by an acc., Deut. 32:29; Psalm 64:10; followed by עַל Prov. 16:20; אֶל Neh. 8:13; Ps. 41:2, מַשְׂכִּיל אֶל דָּל "who attends to (cares for) the poor;" followed by בְּ Dan. 9:13.

(3) *to be* or *become understanding, prudent,* Ps. 2:10; 94:8; followed by בְּ Dan. 1:4; comp. verse 17; *to act prudently,* Jer. 20:11; 23:5. Part. מַשְׂכִּיל prudent, intelligent, Job 22:2; Prov. 10:5; also *upright, pious,* Psalm 14:2; Dan. 11:33, 35; 12:3, 10 (comp. חָכְמָה, חָכָם). Inf. הַשְׂכִּיל Jer. 3:15; and הַשְׂכֵּל Prov. 1:3; 21:16; subst. *intelligence, prudence.*

(4) i. q. הִצְלִיחַ *to be successful* (in carrying anything on), *to act prosperously,* Josh. 1:7, 8; 2 Ki. 18:7; Isa. 52:13; Jer. 10:21; Pro. 17:8. Also causat.—

(5) *to make prudent, to teach,* Psalm 32:8; followed by two acc., Dan. 9:22; followed by לְ of pers. Prov. 21:11.

(6) *to give success,* 1 Ki. 2:3.

Part. מַשְׂכִּיל subst., *a song, poem,* Psa. 47:8; and in the titles of Psalms, 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. The origin of this signification is doubtful. The easiest explanation appears to be that of those who render מַשְׂכִּיל prop. *a didactic poem,* but so that this special word became applied to other kinds of poems; since the authors of Psalms which are not didactic, sometimes also take the place of teachers (see Psalm 45:11); and Arabic شِعْر *doctrine,* is used of poetry of every kind. Others take it to be, *oratio ligata;* from شكل; See Piel.

Derivatives, שֶׂכֶל, שֵׂכֶל.

שְׂכַל Chald. Ithpael, followed by בְּ *to attend* to any thing, Dan. 7:8.

שֶׂכֶל and שֵׂכֶל; with suff. שִׂכְלוֹ m.—(1) *understanding, intelligence, prudence,* 1 Ch. 22:12; 26:14. שֵׂכֶל טוֹב good understanding, Prov. 13:15; Ps. 111:10; 2 Ch. 30:22. שׂוּם שֶׂכֶל to give understanding (of any thing); das Verständniß geben (eröffnen), Neh. 8:8.

(2) in a bad sense, *cunning,* Dan. 8:25.

(3) *happiness,* Prov. 3:4.

שִׂכְלוּת f., Eccl. 1:17; i. q. סִכְלוּת (which is found in many MSS. and editions) *folly.*

שָׂכְלְתָנוּ Ch. f., *understanding,* Dan. 5:11, 12.

שָׂכַר fut. יִשְׂכֹּר (Arab. شكر) to hire, Gen. 30:16 e. g. soldiers, 2 Sa. 10:6; 2 Ki. 7:6. Especially, *to bribe,* Neh. 6:12, 13; 13:2.

Niphal, *to be hired,* 1 Sa. 2:5.

Hithpael, id. Hag. 1:6.

Derivatives, מַשְׂכֹּרֶת, שְׂכִירָה, שָׂכִיר, שָׂכָר, שֶׂכֶר, pr. n. יִשָּׂכָר, and—

שָׂכָר m—(1) *wages* (of a hireling), Gen. 30:28, 32; Deu. 15:18; price, for which anything is hired, Ex. 22:14, gener. any kind of *reward,* Gen 15:1.

(2) [*Sacar*], pr. n. m.—(*a*) 1 Chron. 26:4.—(*b*) 1 Ch. 11:35; for which in the similar place 2 Sam. 23:33 there is שָׁרָר.

שֶׂכֶר m. id. Prov. 11:18; Isaiah 19:10, עֹשֵׂי שֶׂכֶר "those who make wages," comp. עָשָׂה No. 2, *d.*

שָׂלָה an unused root, pr. *to be quiet,* i. q. שָׁלָה, סָלָה, hence *to be fat,* i. q. Arab. سلى, whence—

שְׂלָו in pause שְׂלָו (in קרי שְׂלָיו), *a quail,* so called from its fatness (compare Arab. سمانى), always collect. *quails,* Exod. 16:13 (and there with a fem. in the manner of collectives), Nu. 11:32; Ps. 105:40. Plur. שַׂלְוִים Nu. 11:32, from the sing. שַׂלְוָה, comp. Arab. سَلْوَى, and Sam. שלו, which is also in the Hebræo-Sam. copy. LXX. ὀρτυγομήτρα. Vulg. *coturnix.* See Bochart, Hieroz. ii. p. 92. J. E. Faber on Harmer's Observations, vol. ii. p. 441. Niebuhr's Beschr. von Arabien, p. 176.

שְׂלָיו see שְׂלָו.

שַׂלְמָה with the letters transposed for שִׂמְלָה f.—(1) *a garment,* Ex. 22:8; Mic. 2:8.

(2) [*Salmah, Salmon*], pr. n. m. borne by—(*a*) the father of Boaz, Ruth 4:20; 1 Ch. 2:11; for which there is שַׂלְמוֹן Ruth 4:21.—(*b*) 1 Chron. 2:51, 54 [שַׂלְמָא].

שַׂלְמוֹן ("clothed"), [*Salmon*], pr. n. m. see the preceding, 2, *a.*

שַׂלְמַי [*Shalmai*], pr. n. m. Neh. 7:48; for which there is in Ezr. 2:46, שַׁלְמַי.

שְׂמֹאל not used in Kal.

Hiphil, הִשְׂמְאִיל, הַשְׂמְאִיל (1 Ch. 12:2), and יַשְׂמִיל 2 Sa. 14:19, denom. from שְׂמֹאל.

(1) *to turn oneself to the left,* Gen. 13:9; Isa. 30:21.

(2) *to use the left hand,* 1 Ch. 12:2.

שְׂמֹאל & שְׂמֹאול quadrilit. —(1) *the left side*. (Arab. شِمَال, شَمَال the north, compare No. 3. Jo. Simonis supposes the left hand and side to have been so called from *being covered;* because of its being wrapped up in the outer garment thrown over the left shoulder; and that the right hand on the contrary was called יָמִין from יָמַן i. q. אָמַן because it was given as the pledge of faithfulness in promises; if this etymology were adopted, the signif. No. 2, would be primary.) מִשְּׂמֹאל on the left, 1 Ki. 7:49; followed by a gen. or dat. to any one's left, Genesis 48:13; 2 Sa. 16:6; 1 Ki. 22:19; 2 Ch. 4:8. שְׂמֹאל (accus.) Gen. 13:9; Num. 20:17, and עַל שְׂמֹאל Gen. 24:49; 2 Sam. 2:19, to the left.—יַד־שְׂמֹאל the left hand, pr. the hand of the left side, Jud. 3:21; Eze. 39:3.

(2) without יָד, *the left hand*, Gen. 48:14; Cant. 2:6; 8:3.

(3) *the north, the north quarter*, Job 23:9. Genesis 14:15, מִשְּׂמֹאל לְדַמָּשֶׂק "to the north of Damascus." As to the Arab. شَمَال see above.

שְׂמָאלִי & שְׂמָלִי fem. ־ִית adj. *left, what is on the left side*, 1 Ki. 7:21; 2 Ki. 11:11.

שָׂמַח and שָׂמֵחַ fut. יִשְׂמַח TO REJOICE, TO BE GLAD. (The primary idea appears to be that of a *joyful* and *cheerful* countenance, Prov. 13:9, compare Arab. سمح to be clement, liberal, mild, see Schult. on Har. Cons. ii. p. 100; iii. p. 146; but its use is more widely extended, and it is even used for louder expressions of joy, as of those who make merry with wine, 1 Ki. 4:20; Ecc. 8:15; and who utter merry cries, see שִׂמְחָה No. 2, 3. The primary idea is similar of the verb נָהַר No. II. Other verbs of rejoicing prop. designate *merry voices*, as עָלַץ, עָלַז, עָלַס, ἀλαλάζω, or have the force of *leaping for joy*, as גִּיל. And this latter is stronger than שָׂמַח, see Job 3:22.) Ecc. 3:12. It is often applied to the heart, Ps. 16:9; 33:21; Prov. 23:15; once to a light (see above, as to the primary idea), Pro. 13:9, "the light of the righteous" יִשְׂמַח i. e. shall shine, as it were, with joyful brightness. Constr. followed by בְּ 1 Sam. 2:1; Ps. 122:1; עַל Isa. 9:16; 39:2; Jon. 4:6; מִן Prov. 5:18 (where several MSS. have בְּ), with any thing; followed by כִּי Neh. 12:43; but followed by לְ specially to rejoice at another's misfortune, or destruction, Psa. 35:19, 24; 38:17; Isa. 14:8; Mic. 7:8. There is often said, שָׂמַח בַּיהוָה to rejoice concerning Jehovah, because of aid to be expected from him, and because of his protection, Ps. 9:3; 32:11, 97:12; 104:34; שָׂמַח לִפְנֵי יְהוָה to rejoice before Jehovah, said of those who held sacred feasts in the courts of the sanctuary, Lev. 23:40; Deut. 12:7, 12, 18; 14:26 (compare Isa. 9:2).

PIEL, שִׂמַּח *to gladden, to make joyful*, Deut. 24:5; Prov. 27:11; used of joy felt at the ills of others, followed by לְ Ps. 30:2; followed by עַל Lam. 2:17; מִן 2 Chr. 20:27.

HIPHIL, i. q. Piel, Ps. 89:43.

[Derivatives, the two following words.]

שָׂמֵחַ fem. שְׂמֵחָה verbal adj. *rejoicing, joyful*, Deut. 16:15; followed by מִן concerning any thing, Ecc. 2:10; followed by a gerund. Pro. 2:14, שְׂמֵחִים לַעֲשׂוֹת רָע "those who rejoice to do evil." Pl. constr. once שְׂמֵחֵי Ps. 35:26; elsewhere שִׂמְחֵי Isa. 24:7, etc.

שִׂמְחָה fem. *joy, gladness*, Ps. 4:8; 45:16, etc. שָׂמַח שִׂמְחָה גְדוֹלָה to be very joyful, 1 Ki. 1:40; Jon. 4:6. Specially—(*a*) joyful voices, joyful cries, Gen. 31:27; Nehem. 12:43; 2 Chron. 23:18; 29:30.—(*b*) *joyful banquets, pleasures* (Vergnügungen Lustbarkeiten). Pro. 21:17, אֹהֵב שִׂמְחָה *loving pleasures*. עָשָׂה שִׂמְחָה Neh. 8:12; 12:27; 2 Chron. 30:23.

שְׂמִיכָה fem. *a quilt, coverlet*, Jud. 4:18 (where some copies have סְמִיכָה); from the root סָמַךְ, comp. ܡܣܡܟܐ bed, couch.

שָׂמַל an unused root, Arabic شمل to gird, to surround. Conj. IV. to wrap oneself in a garment whence شملة a garment.

HIPHIL הִשְׂמִיל see שְׂמֹאל.

[Derivatives, the two following words.]

שִׂמְלָה f. *a garment*, whether of men or women (Deu. 22:5); especially a large *outer* garment, Gen. 9:23; Deu. 10:18; 1 Sa. 21:10; Isa. 3:6, 7; with which, at night, persons wrapped themselves, Deuter. 22:17. From this primitive form, by transposition, comes שַׂלְמָה which see.

שַׂמְלָה ("garment"), [*Samlah*], pr. n. of a king of Edom, Gen. 36:36; 1 Ch. 1:47.

שְׂמָלִי see שְׂמָאלִי.

שָׂמַם an unused root, Arab. سَمّ to poison, سموم *Samûm*, i. e. a poisonous wind. Hence—

שְׂמָמִית (several MSS. ["incorrectly"] read שְׂמָמִית) a species of poisonous lizard, Prov. 30:28. LXX. καλαβώτης. Vulgate *stellio*. Arab. سام is a

poisonous lizard, with spots like leprosy. See Bochart, Hieroz. t. ii. p. 1084.

שָׂנֵא fut. יִשְׂנָא inf. abs. שָׂנֹא, constr. שְׂנֹא and שִׂנְאֹת (Syr. ܣܢܐ, Arab. شنأ) TO HATE, whether persons, Ps. 5:6; 31:7; Deu. 22:13; 2 Sa. 13:15, 22; or things, Isa. 1:14; Ps. 11:5; Prov. 1:22 Part. שׂוֹנֵא subst. *a hater, an enemy*, Ps. 35:19; 38:20; with suff. שֹׂנְאוֹ one who hates him, Deu. 7:10; also שֹׂנֵא לוֹ Deut. 4:42; 19:4, 6, 11; Josh. 20:5. Fem. plur. שֹׂנְאוֹת female enemies, Eze. 16:27.

NIPHAL, pass. Pro. 14:17.

PIEL, part. מְשַׂנֵּא *hater, enemy*, Psalm 18:41; 55:13; 68:2, etc.

Derivatives, שָׂנִיא, שִׂנְאָה.

שְׂנֵא Chald. i. q. Hebr. Part. שָׂנֵא *enemy*, Dan. 4:16.

שִׂנְאָה fem.—(1) prop. inf. of the root שָׂנֵא Deu. 1:27.

(2) *hatred.* שָׂנֵא שִׂנְאָה גְדוֹלָה to have in great hatred, 2 Sa. 13:15; compare Ps. 25:19; 139:22.

שָׂנִיא f. שְׂנִיאָה, verbal adj. *hated*, Deu. 21:15.

שְׂנִיר ("coat of mail," i. q. שִׁרְיוֹן the name by which the same mountain was known by the Sidonians, see the root שָׂנַר; unless it be better to render שְׂנִיר "cataract," i.q. צִנּוֹר from the noise of water), [*Senir*], pr. n. of Mount Hermon, so called among the Ammonites, Deu. 3:9; in a narrower sense, part of Hermon, Cant. 4:8; 1 Chr. 5:23, compare Ezek. 27:5. Arabic سنير, according to Abulfeda (see Syria, ed. Köhler, p. 164), a ridge of mountains situated to the north of Damascus.

שָׂנַר an unused root, prob. i. q. צָנַר *to clatter, to make a noise* (used of the din of arms); whence سنور armour, coat of mail, see pr. n. שְׂנִיר.

שָׂעִיר m.—(1) *hairy, rough*, Gen. 27:11, 23.

(2) *a he-goat, hircus* (which Latin word is the same as *hirtus, hirsutus*), Levit. 4:24; 16:9; more fully שְׂעִיר עִזִּים (Ziegenbock), Gen. 37:31; Lev. 4:24; 16:5 (since the name of goat seems to have belonged, in a wider sense, to other animals also). As to the [idolatrous] worship of the he-goat among the Hebrews (following the example of the Egyptians), see Lev. 17:7; 2 Ch. 11:15. Fem. שְׂעִירָה a she-goat, which see.

(3) pl. *wood demons, satyrs*, resembling he-goats, inhabiting deserts, Isa. 13:21; 34:14; see as to these superstitions [?] Bochart, Hieroz. ii 844, and my Comment. on Isa. locc. citt. LXX. δαιμόνια.

(4) pl. *shower* (Regenschauer), Deu. 32:2, compare שָׂעַר to shudder.

שֵׂעִיר ("hairy," "rough"), [*Seir*], pr. n.—(1) of a leader of the Horites, Gen. 36:20, 30.—(2) of a mountainous region of the Edomites, extending from the Dead Sea to the Elanitic gulf, the northern part of which is now called *Jebâl* (see גְּבָל), the southern *el-Shera* (الشراة), see Burckhardt's Travels in Syria, ed. Weimar, p. 674, 688, 1067. Originally the Horites (חוֹרִים) dwelt in this région, Gen. 14:6; Deut. 2:12; afterwards Esau, Gen. 32:4; 33:14, 16, and his descendants, Deut. 2:4, seqq.; 2 Chron. 20:10. This mountain may have taken its name from that Horite (No. 1); but I prefer rendering שֵׂעִיר as an appellative, *the rough mountain*, i. e. clothed, and, as it were, bristled with trees and thick woods; compare Gr. λάσιος.—(3) of a mountain in the tribe of Judah, Josh. 15:10.

שְׂעִירָה f.—(1) *a female goat* (prop. rough, hairy), Lev. 4:28; 5:6.

(2) [*Seirath*], pr. n. of a region in Mount Ephraim, Jud. 3:26.

שְׂעִפִּים plur. i. q. סְעִפִּים *thoughts*, which divide and distract the mind, and, as it were, agitate it, Job 20:2; 4:13, "in the thoughts of night visions," i. e. in the nocturnal dreams themselves, compare Dan. 2:29, 30.

שָׂעַר i. q. סָעַר, שָׁעַר—(1) TO SHUDDER, TO QUIVER, Gr. φρίσσω, φρίττω, Germ. schauern, schaudern (Engl. *to shudder, to shiver*), prop. used of the motion and creeping of the skin of a person terror-stricken, Eze. 27:35; Jer. 2:12; followed by עַל of the cause, Eze. 32:10; followed by an acc. like Gr. φρίσσω τινά, *to shudder at*, i. e. to feel a sacred awe, Deut. 32:17. Also used of the hair standing on end (see שֵׂעָר, שַׂעֲרָה, שָׂעִיר, שְׂעָרָה).

(2) used of the commotion of a storm or tempest, see Piel. Followed by an acc. *to sweep away in a storm* (wegstürmen), Ps. 58:10.

NIPHAL, impers. *to be fierce as a tempest* (es stürmt), Ps. 50:3.

PIEL, *to sweep away in a storm*, Job 27:21.

HITHPAEL, *to rush like a tempest*, Dan. 11:40 compare סָעַר Hab. 3:14.

Derivatives, see in Kal No. 1.

שַׂעַר m.—(1) *horror*, Job 18:20; Eze 27:35.

(2) i. q. סַעַר *a storm*, Isa. 28:2.—Once it is constr. of the subst. שֵׂעָר, which see.

שֵׂעָר const. שְׂעַר, once שַׂעַר Isaiah 7:20; with suff. שְׂעָרוֹ m. *a hair*, collect. *hair, hairs;* Arab. شَعَر Lev. 13:3, seqq.; so called from bristling up. (See the root No. 1, the various significations of which are also found in the Indo-Germanic languages. Compare χήρ, *her*, *heres*, i. e. a hedgehog; *hirtus*, *hirsutus*, *horreo*, *hordeum* (שְׂעֹרָה); Germ. Haar.) אִישׁ בַּעַל שֵׂעָר a rough hairy man, i. e. wearing a hairy mantle, 2 Ki. 1:8. See שַׂעֲרָה.

שְׂעַר Ch. id. Dan. 3:27; 7:9.

שְׂעָרָה f. i. q. סְעָרָה *a storm*, Job 9:17; Nah. 1:3.

שַׂעֲרָה f. i. q. שֵׂעָר *a hair* (Arab. شَعْرَةٌ one hair). Jud. 20:16, אֶל־הַשַּׂעֲרָה "at a hair," proverb. q.d. *ad unguem*, used of slingers not missing the mark by a hair's breadth, 1 Sa. 14:45. Collect. Job 4:15. Pl. *hairs*, Ps. 40:13; 69:5.

שְׂעֹרָה fem. *barley*, so called from its hairy ears, like the Lat. *hordeum a horrendo*, and on the contrary כֻּסֶּמֶת spelt (which see), from its shorn ears. In sing. it is used of barley growing, Job 31:40; Joel 1:11; but pl. שְׂעֹרִים of the grain (see חִטָּה). חֹמֶר שְׂעֹרִים a homer of barley, Lev. 27:16, אֵיפַת שְׂעֹרִים an ephah of barley, Ru. 2:17; also קְצִיר שְׂעֹרִים barley harvest, Ru. 1:22, since the harvest is on account of the grain.

שְׂעֹרִים ("barley"), [*Seorim*], pr. n. m. 1 Chr. 24:8.

שָׂפָה an unused root, which appears to have had the sense of devouring, licking up, sucking up, like the cogn. סָבָא, which see; which idea is expressed in other families of languages with *r* or *l* inserted by the root *slab*, *srad;* compare שָׂרַף, شرب to drink; Lat. *sorbere*, Vulgar Germ. schlappen. The *l* being cast away forms *sapio*, to taste; on the other hand, the sibilant being omitted, gives the Persic لب, Lat. *labium*.

שָׂפָה dual שְׂפָתַיִם, const. שִׂפְתֵי; with suff. שְׂפָתָיו, pl. const. שִׂפְתוֹת (from שֶׂפֶת), f.

(1) *a lip* (Arab. شَفَةٌ, as to the origin, see the verb), Ps. 22:8; 1 Sam. 1:13. *To open the lips*, i. e. to begin to talk, Job 11:5; 32:20; *to open* any one's *lips*, Psa. 51:17, to enable to speak: *to restrain the lips*, Pro. 10:19. אִישׁ שְׂפָתַיִם a man of lips, used in a bad sense of a loquacious, garrulous person, Job 11:2. דְּבַר שְׂפָתַיִם futile, foolish words, 2 Ki. 18:20; Pro. 14:23; compare Pro. 10:8; Levit. 5:4; Psalm 106:33. Meton.—(*a*) *speech*, words, as שִׂפְתֵי־שָׁקֶר fraudulent lips, and even used of a fraudulent man, Pro. 10:18; Ps. 120:2. שְׂפָתַיִם דֹּלְקִים burning lips, i. e. words feigning most ardent love, Prov. 26:23; Ps. 81:6, שְׂפַת לֹא־יָדַעְתִּי אֶשְׁמָע "I heard words of an unknown (nation)." Eze. 36:3.—(*b*) *tongue, dialect*, Gen. 11:1, seqq.; Isa. 19:18; 33:19, עִמְקֵי שָׂפָה "men of deep language," i. e. difficult to be understood, barbarous.

(2) *the lip, edge, border*, as of a vessel, 1 Ki. 7:26; of a garment, Ex. 28:32; of a river or the sea, Gen. 22:17; 41:3; Ex. 14:30; 1 Ki. 5:9; of the land, i. q. *boundary*, Jud. 7:22.

שָׂפַח prop. i. q. סָפַח No. II, TO POUR.

PIEL שִׂפַּח *to make fall off*, used of the hair, by disease, or scab; hence *to make bald*, Isaiah 3:17. Compare סַפַּחַת.

שָׂפַם an unused root, perhaps i. q. שָׂפַן, סָפַן to cover [not given in Thes.].

שָׂפָם m. *the beard* (perhaps so called because it covers, and, as it were, clothes the chin; others derive it from שָׂפָה lip, and ־ָם i. q. ־ָן). 2 Sa. 19:25, לֹא־עָשָׂה שְׂפָמוֹ "he had not put his beard in order." עָטָה עַל־הַשָּׂפָם, אֶת־הַשָּׂפָם to cover over the beard, as done by mourners, Levit. 13:45; Ezek. 24:17, 22; Mic. 3:7.

[**שִׂפְמוֹת** *Siphmoth*, pr. n. 1 Sa. 30:28.]

שָׂפַן TO COVER, TO HIDE, i. q. סָפַן and צָפַן. Deu. 33:19, שְׂפֻנֵי טְמוּנֵי well given by the Vulg. *thesauri absconditi, hidden treasures*.

I. **שָׂפַק** i. q. סָפַק No. I, TO STRIKE (see שֶׂפֶק), specially, *to clap the hands*, Job 27:23; according to several MSS. (others ספק).

HIPHIL, *to strike* a covenant, *to make an agreement*, either because it was customary to strike the hands together and join them in making a covenant or from the primary signification of striking (comp. פָּגַע No. 2). Isa. 2:6, בְּיַלְדֵי נָכְרִים יַשְׂפִּיקוּ "they make leagues with the children of strangers."

Derivative, שֶׂפֶק.

II. **שָׂפַק** i. q. סָפַק No. II (which see), TO BE REDUNDANT, TO ABOUND. Syr. ܣܦܩ, 1 Ki. 20:10; see סֵפֶק.

שֶׂפֶק masc. *smiting, chastening* (of God), Job 36:18; see the root No. I. Compare סֵפֶק 34:26.

שַׂק m. with suff.—שַׂקּוֹ, plur. שַׂקִּים—(1) *sack-cloth*, thick cloth, especially made of hair, like strainers (see the root שָׂקַק), used also for corn sacks and mourning garments. (Compare Æthiop. ሠቅ: sack-cloth, hence the clothing of monks and holy pilgrims, ሠቅሠቅ: lattice, Gr. σάκος, σάκκος, sack-cloth, Lat. *saccus*, which Jerome also used for the garment of a pilgrim; also, σάγος, *sagum*, i. e. a thick cloak used by soldiers.) Isaiah 3:24, מַחֲגֹרֶת שָׂק a girdle of sackcloth. Hence—

(2) a corn *sack*, Gen. 42:25, 27, 35; Lev. 11:32.

(3) *the dress of mourners*, Gen. 37:34; 2 Sa. 3:31; Est. 4:1; Joel 1:8; Jon. 3:6; of devotees and prophets, Isa. 20:2.

שָׂקַד, once found, Lam. 1:14; in Niphal. According to the Hebrew interpreters, TO BE BOUND, TIED TO (used of a yoke). The verbs אָכַר, עָקַד, appear to be cognates, the aspirates being related to the sibilants, see שׂ p. DCCLXXXII. The Targ. has *made heavy*. Several MSS. have נשקד, which is expressed by the LXX., Vulg., Syr., but it is contrary to the sense.

שָׂקַק an unused root, prob. i. q. זָקַק which see σακκίζω, TO STRAIN. Hence שַׂק.

שָׂקַר not used in Kal, i. q. Chald. סְקַר to look.

Piel, prop *to make* (the eyes) *look around*, as done by wanton and impudent women, Isaiah 3:16. LXX. ἐν νεύμασιν ὀφθαλμῶν. Others render it *with painted eyes*, comp. סָקַר to paint, which does not suit the context.

שַׂר pl. שָׂרִים (from the root שָׂרַר) m.—(1) *leader, commander*, especially of soldiers, Gen. 21:22; Job 39:25; of a royal body-guard, Gen. 37:36; of cup-bearers, 40:9; of a city, 1 Ki. 22:26; of a prison, Gen. 39:21, 22; but שָׂרֵי מִקְנֶה rulers over cattle, Gen. 47:6.

(2) *prince*, Ex. 2:14; Isaiah 23:8; plur. nobles, courtiers, Gen. 12:15. Poet. שָׂרֵי קֹדֶשׁ used of the priests, Isa. 43:28; שַׂר שָׂרִים of God [Christ], Dan. 8:25. In the book of Daniel (10:13, 20), *the princes of angels*, i. e. the archangels interceding with God [?] for particular nations, οἱ ἑπτὰ ἄγγελοι, οἳ ἐνώπιον τοῦ θεοῦ ἑστήκασι [?], Apoc. 8:2. Fem. is שָׂרָה, which see.

שָׂרַג TO BRAID (flechten), TO INTERWEAVE (Ch. and Syr. סְרַג, ܣܪܓ id.). Kindred roots are שָׂרַךְ, שָׂרַק, and as I judge, אָרַג to weave; comp. under letter שׂ. Also with the middle radical softened into a vowel, שׂוּג, סוּג.

Pual, *to be woven together*, Job 40:17.

Hithpael, *to interweave oneself*, Lam. 1:14.

Derivatives, שְׂרִיגִים and pr. שְׂרוּג.

I. **שָׂרַד** an unused root—(1) prop. as I judge *to make an incision, a fissure*, ritzen (cogn. roots, גָּרַד, שָׂרַט), whence سِرَاد an awl, Hebr. שֶׂרֶד *stylus*.

(2) i. q. Arab. سرد *to sew together*, especially hard things, as leather with wire and an awl, hence to *interweave*, like a coat of mail; whence سَرْد a coat of mail woven of iron threads, see שְׂרָד.

II. **שָׂרַד** TO FLEE, TO ESCAPE, Josh. 10:20 (Arab. شرد; Syr. ܣܪܕ id.)

Derivative, שָׂרִיד.

שְׂרָד m., *a coat of mail*; and thence *a kind of cloth* or *stuff*, like a coat of mail, made of threads by means of needles (Germ. Filet). Of this the curtains of the tabernacle were made (compare שָׁבַץ): whence בִּגְדֵי שְׂרָד Exod. 31:10; 35:19; 39:1, 41. Compare Chald. סְרָדִין *curtains*; so called from the kind of cloth of which they were made; סְרָדָא sieve; Sam. שרדה according to Castell, i. q. وشي, a variegated garment. Incorrectly rendered by LXX. στολαὶ λειτουργικαί, as if it had been בגדי שרת; but garments are not intended, but curtains, hangings.

שֶׂרֶד m., Isaiah 44:13; according to Kimchi, *red chalk*; but more correctly, i. q. Arab. سِرَاد *an awl*, or rather *stylus*; with which the artist sketches out the figure to be sculptured.

שָׂרָה—(1) TO PLACE IN A ROW, TO SET IN ORDER; Arab. سار Med. Waw, reihen, ordnen. Hence שׁוּרָה series, order, row; which see.

(2) *to be leader, commander*, prince, i. q. שׂר No. I. 2, and שָׂרַר; from setting in order, arranging soldiers. Arab. سَرُوَ to be noble, liberal; سَرِيّ a prince, a noble.

(3) *to fight* (prop. to wage war) with any one, followed by עִם Genesis 32:29; followed by אֶת Hos. 12:4 (Arab. شرا Conj. III. id.). Fut. is taken from שׂוּר No. I.

Derivatives, מִשְׂרָה, שׂוֹרָה and pr. names שָׂרַי, שְׂרָיָה, יִשְׂרָאֵל.

שָׂרָה f. of the noun שַׂר—(1) *a princess a noble lady*, Jud. 5:29; Esth. 1:18; Isa. 49:23; specially

of the wives of a king of noble birth, 1 Kings 11:3; who differed from the concubines; comp. Cant. 6:8. Metaph. Lam. 1:1, שָׂרָתִי בַּמְּדִינוֹת "princess of the provinces."

(2) pr. n. *Sarah;* see שָׂרַי.

שְׂרוּג ("shoot"), [*Serug*], pr. n. m., Gen. 11:20.

שְׂרוֹךְ m., *latchet* of a shoe; so called from its binding and fastening together, Isa. 5:27. Proverb. of anything of little value, Gen. 14:23; from the root שָׂרַךְ.

שְׂרוּקִים m., pl. *tendrils* (of the vine), Isa. 16:8. See שָׂרַק.

שֶׂרַח ("abundance," i. q. סֶרַח), [*Serah, Sarah*], pr. n. m., Gen. 46:17; 1 Ch. 7:30.

שָׂרַט i. q. سرط and شرط TO CUT the body, TO MAKE CUTS in the body, which mourners used to do, Lev. 21:5.

NIPHAL, *to be lacerated,* i. e. *hurt* by lifting too heavy a burden, Zech. 12:3. Hence—

שֶׂרֶט m., Lev. 19:28; and—

שָׂרֶטֶת f., Lev. 21:5, *a cutting, incision.*

שָׂרַי ("my princes?" "nobility," i. q. שָׂרָה?), [*Sarai*], pr. n. of the wife of Abraham, for which, however, afterwards (Gen. 17:15), another name שָׂרָה (princess) was substituted. The LXX. write the former name Σάρα (in the manner of the Arabs, pronouncing ־ַי *a;* comp. סִינַי Σινᾶ); the latter Σάῤῥα; because, in fact, שָׂרָה is for שָׂרָּה. But see what has been said about this two-fold name (of which the former is obscure), by Conr. Iken, in Dissertt. Philol. Theol., p. 17, seqq.; J. D. Michaëlis, Orient. Bibl. IX. p. 188; Stange, Theol. Symmikta, I. p. 48, seqq.

שָׂרִיגִים m., plur. (with Kametz impure) *shoots, tendrils* of a vine, Gen. 40:10, 12; Joel 1:7; from the root שָׂרַג to intertwine.

שָׂרִיד m. [pl. שְׂרִידִים], *a survivor,* one *escaped* from a great slaughter, i. q. פָּלִיט Nu. 21:35; 24:19; Deut. 3:3; Josh. 8:22. Collect., Jud. 5:13. Used of things, Job 20:21. Root שָׂרַד.

[*Sarid,* pr. n., Josh. 19:10, 12.]

שְׂרָיָה and **שְׂרָיָהוּ** ("soldier of Jehovah"), [*Seraiah*], pr. n.—(1) of the secretary of David, 2 Sam. 8:17, a name, the reading of which is corrupted [contracted] in other places into שְׁיָא, 2 Sam. 20:25; שִׁישָׁא 1 Ki. 4:2; שַׁוְשָׁא 1 Ch. 18:16.—(2) of the father of Ezra the priest, Ezr. 7:1.—(3) of other men, see 2 Ki. 25:18, 23; Jer. 36:26; 40:8; 51:59, 61; 1 Chr. 4:13, 14, 35; 5:40; Ezra 2:2; Neh. 10:3; 11:11; 12:1, 12.

[**שִׂרְיֹן** pr. n. Deu. 3:9, see שִׁרְיֹן.]

שָׂרַךְ i. q. שָׂרַג not used in Kal, TO INTERWEAVE, TO ENTANGLE.

PIEL, Jer. 2:23, "a camel מְשָׂרֶכֶת דְּרָכֶיהָ entangling her ways," i. e. running about hither and thither in her heat.

Derivative, שְׂרוֹךְ.

שַׂרְסְכִים [*Sarsechim*], pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39:3.

שָׂרַע TO EXTEND, TO STRETCH OUT, Arabic شرع. Part. pass. שָׂרוּעַ *stretched out,* i. e. one who has a member (especially the ear) too long, compare Syr. ܡܣܪܥ ܐܕܢܐ large-eared, Lev. 21:18; 22:23.

HITHPAEL, *to stretch oneself out,* Isa. 28:20.

שַׂרְעַפִּים m. pl. *thoughts,* Ps. 94:19; 139:23, i. q. שְׂעִפִּים, with the letter ר inserted, see p. DCCXLVIII, A.

I. **שָׂרַף** fut. יִשְׂרֹף.—(1) prop. TO SUCK IN, TO ABSORB, TO DRINK IN (schlürfen), TO SWALLOW DOWN, i. q. Ch. שְׂרַף, and Syr. ܣܪܦ, see Middeldorpf, Curæ Hexapl. in Job., p. 15; compare under the root שָׂפָה. Hence—

(2) to absorb with fire, i. e. *to burn, to consume,* as towns, houses, altars, Lev. 4:21; 8:17; 9:11; often with the addition of בָּאֵשׁ Josh. 11:9, 11; Jud. 18:27; 2 Ki. 23:11; 25:9. Used of the burning of a corpse at the funeral, Jer. 34:5; also *to burn,* and *to bake* (bricks) *by burning,* Gen. 11:3.

NIPHAL, Lev. 4:12, and—

PUAL, pass. of No. 2, Lev. 10:16.

Derivatives, שְׂרֵפָה, מִשְׂרָפָה, and perhaps שָׂרָף.

II. **שָׂרַף** i. q. Arab. سرف and سرو to be noble, to be born of a noble race; whence شريف a noble, a prince. Hence שָׂרָף No. II.

שָׂרָף m.—(I.) a species of venomous serpents, Nu. 21:6. שָׂרָף מְעוֹפֵף a flying dragon, Isa. 14:29; 30:6. It is supposed to be the Gr. πρηστὴρ καύσων, so called from its inflamed bite. If the derivation is to be sought in the Phœnicio-Shemitic languages, I should prefer regarding it as so called from *swallowing down,* see שָׂרַף No. 1; but it corresponds to the Sanscr. *sarpa,* serpent; *sarpin,* reptile, from the root

srip, ἕρπειν, *serpere*. Compare Bochart, Hieroz. t. iii. p. 221, ed. Lips.

(II.) pl. שְׂרָפִים Isa. 6:2, 6, an order of angels attending upon God, and appearing with him, having six wings. The Hebrews, as Abulwalid and Kimchi, render the word *bright*, or *shining angels* (compare Eze. 1:13; 2 Ki. 2:11; 6:17; Matt. 28:3); but the verb שָׂרַף has the sense of burning, not of shining, and it is better, comparing شريف, to understand *princes, nobles* of heaven, who elsewhere are also called שָׂרִים, see שַׂר No. 2. If any one wishes to follow the Hebrew usage of language (in which שָׂרָף is a serpent), he may render it *winged serpents*, since the serpent, amongst the ancient Hebrews (Nu. 21:8; 2 Ki. 18:4), and amongst the Egyptians (Herod. ii. 74; Ælian. Var. Hist. xi. 17, 22), was the symbol both of wisdom and of healing power (see more in my Comment. on Isa. loc. cit.); but I prefer the previous explanation, since the Hebr. שָׂרָף is elsewhere used of a *poisonous* serpent. [The idea of winged serpents surrounding the throne of God is in itself wildly incongruous, and it is not to be borne that such a notion should be supported by a connection with Jewish superstition, supposed or real; so Gesenius in Thes.]

(III.) [*Saraph*], pr. n. m. 1 Ch. 4:22.

שְׂרֵפָה f. (with Tzere impure) *a burning* with fire, Gen. 11:3; *burning, conflagration, setting on fire*, Lev. 10:6; Am. 4:11; especially the solemn burning of dead bodies, 2 Chronicles 16:14; 21:19. הַר שְׂרֵפָה a mountain burned up, Jerem. 51:25. הָיָה לִשְׂרֵפָה to be delivered to burning, i. e. to be burned, Isa. 9:4; 64:10.

I. **שָׂרַק**—(1) i. q. שָׂרַג, שָׂרַךְ TO INTERTWINE, TO PLAIT, whence שֹׂרֵק, שֹׂרֵקָה, שְׂרוּקִים, shoots, tendrils, pr. n. מַשְׂרֵקָה.

(2) i. q. Syr. ܣܪܩ, סָרַק *to comb, to clean out* flax *by combing*, Isa. 19:9. This signification may be so connected with the former, that it may pr. be *to disentangle* any thing tangled or entwined; comp. as to the power of some verbs, Gramm. § 51, 2.

Derivatives, שֹׂרֵק, שְׂרוּקִים and pr. n. מַשְׂרֵקָה.

II. **שָׂרַק** *to be reddish, tawny*, whence—

שָׂרֹק m. pl. שְׂרֻקִּים *reddish, tawny*, used of horses, *bay*, Zec. 1:8. (Arab. with the letters transposed اشقر a bay horse, also one with the tail and mane bay, Germ. Fuchs.)

שֹׂרֵק m. Isa. 5:2; Jer. 2:21. **שֹׂרֵקָה** f. Genesis 49:11—(1) *a shoot, a tendril* (from the root שָׂרַק No. I; compare שְׂרוּקִים); specially *a nobler* kind of *vine*, according to Abulwalid, growing in Syria, Arab. سريق and سوريق, now called in Morocco *Serki*, Pers. كشمش Kishmish, with small berries, roundish, and of a dark colour; with soft and hardly perceptible stones. See Niebuhr's Reisebeschr. vol. ii. p. 169; of his Descr. of Arabia, p. 147; and more in Oedmann, Verm. Sammlungen aus der Naturkunde, vi. p. 98, seqq.

(2) [*Sorek*], pr. n. of a valley, between Ashkelon and Gaza, probably so called from this kind of vine, Jud. 16:4.

שָׂרַר i. q. שָׂרָה No. 2, and שׂוּר No. I, TO BE PRINCE, TO HOLD DOMINION. Part. שֹׂרֵר Esth. 1:22. Fut. יָשֹׂרוּ Isa. 32:1; Prov. 8:16.

HITHPAEL, *to make oneself a prince*, followed by עַל Nu. 16:13.

Derivatives, שַׂר, שָׂרָה.

[**שָׂשָׂה**, an unused root, i. q. שׂוּשׂ, from which the following word would be *regularly* formed.]

שָׂשׂוֹן m. const. שְׂשׂוֹן (Kametz being unusually rejected, for the root is שׂוּשׂ), *joy, gladness*, often coupled with שִׂמְחָה Isaiah 22:13; 35:10; 51:3, 11. שֶׁמֶן שָׂשׂוֹן oil of gladness, used of the ointments which they used at banquets, Ps. 45:8; Isa. 61:3.

שֵׂת see שְׂאֵת.

[" **שָׂרַת** an unused and doubtful root, whence some derive מַשְׂרֵת."]

שָׂתַם i. q. סָתַם TO STOP, TO OBSTRUCT. Lam. 3:8, שָׂתַם תְּפִלָּתִי " he obstructeth my prayers," that they do not come to God. Comp. Lam. 3:44.

שָׂתַר TO CLEAVE, Arab. شتر.

NIPHAL, *to burst forth, to break out* (used of hæmorrhoids), 1 Sa. 5:9; compare סָתַר.

ש

Shin, together with Sin, the twenty-first letter of the Hebrew alphabet; when used as a numeral it is i. q. *three hundred*. The name of this letter שִׁין i. q. שֵׁן denotes *a tooth*, and refers to its figure, which is almost the same in all the Phœnicio-Shemitic alphabets. This letter is pronounced like the

Germ. ſch, Engl. *sh*, a sound which the Greeks were without (unless indeed the Doric Σάν, Herodotus, i. 139, was similarly pronounced); whence it is that the LXX., that they might give something allied to its sound, have written for רֵישׁ, שִׁין Ῥῆχς, Χσέν; see Lam. chaps. 2, 3, 4.

In Arabic, three letters answer to שׁ (which is much more used than שׂ)—(1) in far the greater number of cases س, as שָׁאַל سال, שָׁלֵם سلم etc.—

(2) rather less frequently ش, as שֶׁמֶשׁ شمس the sun, רָשַׁם رشم, to write down; and in the roots of both kinds the Aramæans retain ܫ. In those words in which—

(3) the Arabs substitute ث for the Hebrew שׁ, the Aramæans have *Tau*, as שְׁמֹנֶה ثمان, ܬܡܢܐ eight, שֶׁלֶג ثلج, ܬܠܓܐ snow. More rarely in such words the Arabs have ت, as שָׁבַר تبر to break, שׁוּב تاب to return, to turn oneself, or ת for שׁ appears in the Hebrew itself, as חָרַשׁ, חָרַת χαράσσω, χαράττω, בְּרוֹשׁ and בְּרוֹת cypress. Sometimes also—

(4) the Arabic admits many ways of writing the same word, and thus it divides one Hebrew root into two Arabic, as רָעַשׁ رعس and رعش, קָשָׁה قسا and قشا, שָׁקַל ثقل and شقل, גֶּשֶׁם جسم, جسمان and جثمان body. But שׁ is also interchanged with other sibilants, as ז, צ: שׁוּל ذيل train, רֶכֶשׁ ركض charger, חוֹמֶשׁ Rabbin. חוּמְצָא the groin, etc.

In the Phœnicio-Shemitic roots introduced into western languages, especially the Greek, שׁ is sometimes expressed by a simple σ, s, as שֵׁרָה σειρά, σκηνή, from שָׁכַן, שָׁלַל, συλάω, sometimes σκ and σχ, as שָׁלַל, also σκυλάω, שָׁתִיל σκυτάλη, שֵׁבֶט σκῆπτον, שָׁסַע σχίζω, σχολή, from שָׁלָה.

·שֶׁ, more rarely ·שַׁ, Jud. 5:7; Cant. 1:7; Job 19: 29, and שְׁ Eccl. 2:22; 3:18. Shin prefixed, i. q. אֲשֶׁר, א being rejected by aphæresis, ר either inserted in the following letter, or (in the form שְׁ) also rejected, like הַל, הַ, but except the book of Judges (5:7; 6:17; 7:12; 8:26), only found in the later [?] Hebr.

(A) relat. pron. *who, which, that*, Eccl. 1:11; Cant. 1:7; 3:1, 2, 3. Often—(*a*) it is a mere mark of relation, as שָׁם—שֶׁ *whither*, Ecc. 1:7; Ps. 122:4; also, Psa. 146:5; Cant. 8:8.—(*b*) followed by לְ, שֶׁלְּ (much used by the Rabbins), equally with אֲשֶׁר לְ it marks the genitive. Cant. 3:7, מִטָּתוֹ שֶׁלִּשְׁלֹמֹה "his litter, Solomon's," pr. which was Solomon's; but Cant 1:6, there is said with emphasis, כַּרְמִי שֶׁלִּי "my vineyard, mine, I say." As to the suffix pleonastically used, see Gram. § 119, 2 note.

(B) Conj. relat.—(1) *that*, i. q. אֲשֶׁר B, 1, after verbs of seeing, Ecc. 2:13; 3:18; knowing, Ecc. 3: 18; Job 19:29; compare Jud. 6:17; Ecc. 2:24.

(2) *so that*. Ecc. 3:14, עָשָׂה שֶׁ to cause that.

(3) *because that, because*, Cant. 1:6; 5:2; *for*, whence שַׁלָּמָה for why? Cant. 1:7.

(4) עַד שֶׁ till that, until (followed by a pret.), Jud. 5:7. כִּמְעַט שֶׁ scarcely that (kaum daß), Cant. 3:4.

With prefixes—(1) ·בְּשֶׁ i. q. בַּאֲשֶׁר No. 2, *because that*, Ecc. 2:16.

(2) ·כְּשֶׁ i. q. כַּאֲשֶׁר No. 1, according to what, i. e. *as*, Ecc. 5:14; 12:7, i. q. כַּאֲשֶׁר No. 3, *as, when*, Ecc. 9:12; 10:3.

שָׁאַב fut. אֶשְׁאַב TO DRAW water. (Ch. id. Arab. سيب to slake one's thirst, which is done by drawing water. The primary idea seems to be that of *taking off the surface*, see the cognate verb under חָשַׂף. To this answers Goth. *skephan*, Germ. ſchöpfen.) Const. either followed by an acc. מַיִם Gen. 24:13; 1 Sa. 7:6; 9:11; or absol. Gen. 24:11, 19, 20.

Derivative, מַשְׁאַבִּים.

שָׁאַג fut. יִשְׁאַג TO ROAR, pr. used of a lion, Jud. 14:5; Ps. 104:21; of thunder, Job 37:4; compare Amos 1:2; Joel 4:16; of fierce soldiers, Psa. 74:4; also used of men, from whom the violence of grief wrings forth cries, Ps. 38:9. Hence—

שְׁאָגָה const. שַׁאֲגַת f. *roaring* of a lion, Isa. 5: 29; also, *cry* of a wretched person, wrung forth by grief, Job 3:24; Ps. 22:2; 32:3.

I. **שָׁאָה** i. q. שׁוֹא—(1) TO MAKE A NOISE, used of the waves, the tumult of people, see שָׁאוֹן, שֵׁאת.

(2) *to make a crash*, as a house falling down; hence *to be laid waste*, Isa. 6:11, init.

NIPHAL.—(1) *to make a noise*, used of the waves and troops of soldiers, Isa. 17:12, 13.

(2) *to be laid waste*, of a land, Isa. 6:11.

HIPHIL, *to lay waste*, inf. לְהַשְׁאוֹת Isa. 37:26; whence without א לְהַשׁוֹת 2 Ki. 19:25.

Derivatives, שֵׁאת, שְׁאִיָּה, שָׁאוֹן, שֹׁאָה.

II. **שָׁאָה** i. q. שָׁעָה TO LOOK AT, TO BEHOLD, not used in Kal.

HITHPAEL, הִשְׁתָּאָה id. Gen. 24:21; followed by לְ LXX. καταμανθάνω. Vulg. *contemplor*.

שְׁאָה see **שׁוֹאָה**.

שְׁאָוָה Pro. 1:27; כתיב i.q. **שׁוֹאָה** a wasting tempest.

שְׁאוֹל, שְׁאֹל, com. (m. Job 26:6; f. Isa. 5:14; 14:9); *orcus*, *hades*, a subterranean place, full of thick darkness (Job 10:21, 22), in which the shades of the dead are gathered together (רְפָאִים which see), and to which are attributed both valleys [rather depths] (Pro. 9:18) and gates (Isa. 38:10); Gen. 37:35; Num. 16:30, seqq., Psa. 6:6; Isa. 14:9, seqq., 38:18; Eze. 31:16, seqq., 32:21, seqq. (Syr. ܫܝܘܠ f. and Æth. ሲኦል: hell, purgatory, *limbus Patrum*. I think that I have lighted on the true etymology of the word. For I have no doubt that שְׁאוֹל is for שְׁעוֹל *a hollow, a hollow and subterranean place*, just as the Germ. Hölle is of the same origin as Höhle, and Lat. *cœlum* is from the Gr. κοῖλος, hohl, hollow. It is commonly derived from the idea of asking, from its asking for, demanding all, without distinction; hence *orcus rapax*, Catull. ii. 28, 29.)

שָׁאוּל ("asked for," compare 1 Sam. 8:4, seq.) *Saul*, [*Shaul*], pr. n.—(1) of the first Israelite king, of the tribe of Benjamin, 1 Sa. 9:2, seq.—(2) of a king of the Edomites, Gen. 36:37.—(3) of a son of Simeon, 46:10.—(4) 1 Ch. 6:9. From 3 is patron. שָׁאוּלִי [*Shaulites*], Nu. 26:13.

שָׁאוֹן m. (from the root שָׁאָה—(1) *noise*, *tumult*, as of waters, Ps. 65:8; of a great crowd of men, Isa. 5:14; 13:4; 24:8; of war, Am. 2:2; Hos. 10:14; of clamour, Ps. 74:23; Jer. 25:31. Jer. 48:45, בְּנֵי שָׁאוֹן "the sons of noise," i. e. tumultuous soldiers.

(2) *devastation*, *destruction*. Psalm 40:3, בּוֹר שָׁאוֹן "the pit of destruction;" Jer. 46:17.

["**שָׁאַט** an unused root, i. q. שׁוּט No. II, *to loathe*, Hence—"]

שְׁאָט m. (with Kametz impure) with suff. שְׁאָטְךָ Ezek. 25:6, *contempt*, hence *pride*, *arrogance*, 36:5; compare 25:15. Root שׁוּט [שָׁאַט in Thes.].

שְׁאִיָּה f. *ruins*, Isa. 24:12; from the root שָׁאָה.

I. **שָׁאַל & שָׁאֵל** fut. יִשְׁאַל (Syr. ܫܐܠ, Arab. سَأَلَ).

(1) TO ASK, TO DEMAND, followed by an acc. of the thing, 1 Sa. 12:13; and מִן Ps. 2:8; מֵאֵת 1 Sa. 8:10, of the person from whom any thing is asked, also followed by two acc. (αἰτεῖν τινά τι, to ask any one any thing), Psa. 137:3; Deu. 14:26; Isaiah 45:11. Job 31:30, לִשְׁאוֹל בְּאָלָה נַפְשׁוֹ "by asking with a curse his (an enemy's) life," i. e. for his death, comp. Jon. 4:8, וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת "and he desired death for himself;" 1 Ki. 19:4.

(2) *to ask*, *to request* any thing from any one, Isaiah 7:11 (see עָמַק Hiphil), שָׁאַל שְׁאֵלָה see שְׁאֵלָה. Followed by an acc. of thing, Jud. 5:25; 1 Kings 3:10; מִן of the person from whom it is asked, Psa. 21:5; also מֵאֵת 1 Ki. 2:20; מֵעִם Deu. 18:16; שָׁאַל דָּבָר לְ to ask any thing for any one, 1 Ki. 2:22.

Specially—(*a*) *to ask a loan*, *to borrow* from any one, Ex. 3:22; 11:2; 12:35. Part. שָׁאוּל lent, 1 Sa. 1:28; 2 Ki. 6:5. Followed by לְ prob. *to lend*, i. q. Hiphil, 1 Sa. 2:20.—(*b*) *to ask alms*, *to beg*, i. q. Piel No. 1, Prov. 20:4. (Arab. Conj. V. id., سَائِل a beggar.)

(3) *to inquire of*, *to interrogate*, Jud. 4:20, seq.; followed by an acc. of pers., Gen. 24:47; Job 40:7; Josh. 9:14, "but they inquired not at the mouth of Jehovah" (which they ought to have done); compare Isa. 30:2; Gen. 24:57; followed by לְ of pers., Job 8:8. The person or thing asked *about*, has לְ before it, Jud. 13:18; Gen. 32:30; עַל Neh. 1:2; acc., Hag. 2:11; Isa. 45:11. Specially it is—(*a*) *to consult;* followed by בְּ (sich befragen bey), as שָׁאַל בַּיהוָה, to consult the oracle of Jehovah, Jud. 1:1; 18:5; 20:18; שָׁאַל בַּתְּרָפִים to consult Teraphim, Eze. 21:26; Followed by לְ for any one, for his benefit, 1 Sam. 22:10, 13, 15; Num. 27:21.—(*b*) שָׁאַל לְפִי לְשָׁלוֹם to ask of any one's health; hence *to salute*, Gen. 43:27; 1 Sam. 10:4; 17:22; 30:21; Ex. 18:7.

NIPHAL, *to ask for oneself*, *to ask leave* (like the Gr. αἰτοῦμαί σε τοῦτο; Germ. sich etwas ausbitten; followed by מִן of pers. and a gerund of the thing, to do which one asks for leave, 1 Sa. 20:6, 28 (where the verb is omitted); followed by a finite verb, Neh. 13:6. Comp. Gram. § 50, 2. Others take it, to obtain by prayers, leave or liberty from a master; Germ. sich frey-losbitten.

PIEL שִׁאֵל—(1) *to beg*, *to be a beggar*, i. q. Kal No. 2, *b*; Ps. 109:10.

(2) *to question*, 2 Sam. 20:18.

HIPHIL, *to lend*, Ex. 12:36; 1 Sam. 1:28; compare Kal No. 2, *a*.

Derivatives, מִשְׁאָלָה, שְׁאֵלָה; and the pr. n. שְׁאָל, שָׁאוּל, שְׁאַלְתִּיאֵל, שֶׁלָה, אֶשְׁתָּאוֹל.

II. **שָׁאַל** i. q. שָׁעַל *to be hollow;* hence שְׁאֹל hades, as if a subterranean cave. [In Thes. I. and II. are joined; *to dig*, *to excavate*, is taken as the primary meaning.]

שְׁאָל ("prayer"), [*Sheal*], pr. n. m. Ezr 10:29.

שְׁאֵל Ch.—(1) *to ask*, *to demand*, Dan. 2:10, 11; followed by two acc. Ezr. 7:21.

(2) *to ask, to interrogate*, followed by לְ of pers. Ezr. 5:9, and acc. of the thing about which one is asked, verse 10.

שְׁאֵלָא Ch. emphat. state שְׁאֵלְתָא prop. *question, petition*; hence *anything inquired for, matter, affair*, compare חֵפֶץ No. 4, Arab. مسألة question, matter, affair, see A. Schult., Animadverss. Philol., on this place. Dan. 4:14, מֵאמַר קַדִּישִׁין שְׁאֵלְתָא "and this thing is by the command of the holy ones."

שְׁאֵלָה f. with suff. שְׁאֵלָתִי, שְׁאֵלָתְכֶם Ps. 106:15; and contr. שֵׁלָתֵךְ 1 Sa. 1:17.

(1) *request, petition, prayer*. There is said, שָׁאַל שְׁאֵלָה *to ask a petition*, i. e. ask something from any one, and to pour out prayer, Jud. 8:24; 1 Ki. 2:16; נָתַן שׁ׳ *to grant a petition*, Est. 5:6, 8; בָּאָה שְׁאֵלָה the petition is granted, Job 6:8.

(2) *loan, thing lent*, 1 Sa. 2:20. Compare the root No. 2, *a*.

שְׁאַלְתִּיאֵל ("whom I asked for from God"), [*Shealtiel, Salathiel*], pr. n. m. 1 Ch. 3:17; Ezr. 3:2; Neh. 12:1; called שַׁלְתִּיאֵל Hag. 1:12, 14; 2:2.

שָׁאַן TO BE QUIET, not used in Kal, cognate to the verb שָׁעַן to lean upon any thing, to take rest. Only found in—

PILEL שַׁאֲנַן *to be tranquil, to live in tranquillity*, Jer. 30:10; Job 3:18. Hence—

שַׁאֲנָן pl. שַׁאֲנַנִּים adj.—(1) *tranquil*, said of a habitation, Isaiah 33:20; *living tranquilly, securely*, Job 21:5 (compare שַׁלְאֲנָן 21:23).

(2) in a bad sense, *living at ease, careless, proud*, (*secundis rebus, ferox*, Sallust, Jug. 94), Psa. 123:4; Am. 6:1; Isa. 32:9, 11, 18. Compare בָּטַח No. 2, *b*, שָׁלֵו, שַׁלְוָה, and Schultens, Animadvv. on Job 26:5. Subst. *pride, arrogance*, Isa. 37:29; 2 Ki. 19:28.

שְׁאָם see שָׁסַס.

שָׁאַף—(1) TO BREATHE HARD, TO PANT (schnauben), spoken of an enraged person, Isa. 42:14; of one in haste; hence *to hasten*, Ecc. 1:5. Compare הֵפִיחַ No. 4. Roots of the same stock are נָשַׁף, שׁוּף, נָשַׁב, שָׁבַב No. I.; and kindred to these is the syllable אַו, הַב, which has the sense both of blowing and desiring. In the Indo-Germanic languages it is found with a sibilant, schnauben, schnappen, *to snap*, with an aspirate, happen (jappen), etc.

(2) *to pant after* (schnappen), *to catch at with open mouth*, as the air, Jer. 2:24; 14:6; a shadow, Job 7:2; the night (i. e. death), Job 36:20. Poet. it is ascribed to a noose or trap lying in wait for any one, Job 5:5 (see צַמִּים). Followed by עַל Am. 2:7, "who pant after the dust of the earth on the head of the poor," they are urgent that dust may be on the head of the poor, as a mark of oppression or mourning. Elsewhere *to pant after any one* is i. q. to thirst for his blood, a metaphor taken from wild beasts, Psa. 56:2, 3; 57:4; Am. 8:4; Ezek. 36:3.

I. **שָׁאַר** TO BE LEFT, TO REMAIN, 1 Sa. 16:11. Arab. سأر. [In Thes. one meaning given is, *to be turgid, to swell up*.]

NIPHAL, pass. of Hiphil—(1) *to be let remain, to be left over*, Gen. 7:23; 42:38; 47:18; followed by a dat. to be left over to any one, Zec. 9:7. Part. *a survivor*, Eze. 6:12.

(2) *to remain* any where, Exo. 8:5, 7; Num. 11:26; *to remain*, Job 21:34, תְּשׁוּבֹתֵיכֶם נִשְׁאַר מָעַל "your answers remain perfidy," i. e. perfidious.

HIPHIL—(1) *to leave, to let remain*, Ex. 10:12; *to leave behind*, Joel 2:14; followed by a dat. to any one, Deu. 28:51.

(2) *to have left, to retain*, Nu. 21:35; Deu. 3:3. Derivatives, שְׁאָר, שְׁאֵרִית.

II. **שָׁאַר** i. q. שְׂאֹר to ferment, whence מִשְׁאֶרֶת kneading trough (which see).

שְׁאָר (with Kametz impure) m. *rest, residue, remnant*, Isa. 10:20, 21, 22; 11:11; Zeph. 1:4.

שְׁאָר m. Chald. id. Dan. 7:7, 19; const. שְׁאָר Ezra 4:7, 9, 10, 17; and שְׁאָר Ezr. 7:18.

שְׁאָר יָשׁוּב ("a remnant shall return," i. e. be converted), [*Shear-jashub*], pr. n. of a son of Isaiah, Isa. 7:3; compare Isa. 10:21.

שְׁאֵר m.—(1) *flesh*, i. q. בָּשָׂר, but mostly poet. (As to its origin I say nothing [in Thes. from the idea of *turgidity*]), Ps. 73:26; 78:20, 27. Jer. 51:35, חֲמָסִי וּשְׁאֵרִי עַל־בָּבֶל "my outrage and my flesh (sc. devoured by the Chaldeans, as if my blood shed by the Chaldeans) come upon Babylon" (compare אָכַל No. 1, letter *g*). Meton.—

(2) *a relation by blood, relations by blood*, i. q. בָּשָׂר No. 3, Lev. 18:6, 12, 13; fully שְׁאֵר בְּשָׂרוֹ Lev. 25:49.

(3) *any food*, or *aliment*, Ex. 21:10.

שַׁאֲרָה f. *consanguinity*, concr. female relations by blood, Lev. 18:17

שְׁאֶרָה ("consanguinity," i. e. female relation by blood), [*Sherah*], pr. n. f. 1 Ch. 7:24.

שְׁאֵרִית f. once contr. שֵׁרִית 1 Ch. 12:38, *remaining part, survivors*, especially after a slaughter, Jer. 11:23; 44:14; Mic. 7:18; Zeph. 2:7. Comp. פְּלֵיטָה, שָׂרִיד. Ps. 76:11, שְׁאֵרִית חֵמֹות the remainder of wrath, i. e. extreme wrath, retained in extremity.

שֵׁאת f. (for שְׁאֵת, from the root שָׁאָה) *destruction*, Lam. 3:47. Hence contr. שֵׁת No. II.

שְׁבָא (compare Æth. ሰብእ: man), [*Sheba*],—(1) *Sabæans*, *Sabæa*, a nation and region of Arabia Felix, rich in frankincense, spices, gold and gems, 1 Ki. 10:1, seq.; Isai. 60:6; Jer. 6:20; Ezek. 27:22; Ps. 72:15; carrying on a celebrated traffic, Eze. loc. cit.; Ps. 72:10; Joel 4:8; Job 6:19; but Job 1:15, carrying on depredations in the neighbourhood of Ausitis. The genealogies in Genesis mention three men of this name—(*a*) the grandson of Cush, and son of Raamah, Gen. 10:7;—(*b*) a son of Joktan, Genesis 10:28 (which accords with the Arabic traditions);—(*c*) a grandson of Ketura, Gen. 25:3; and in two of the places (*a*, *c*), *Shebah* is coupled with Dedan his brother; this I would thus account for, by supposing that there were two Arabian tribes of this name, the one descended from Joktan in southern Arabia (letter *b*), the other dwelling by the northern desert of Arabia, near the Persian gulf and the mouth of the Euphrates (letters *a*, *c*, and Job loc. cit. [But *a* and *c* were of different ancestry]).

שָׁבַב an unused root—(1) i. q. شَبَّ *to kindle* (pr. I judge, to blow upon, to excite a flame by blowing, compare שָׁאַף, נָשַׁף, נָשַׁב), whence שְׁבִיב a flame.

(2) i. q. Ch. שְׁבַב to break, whence שְׁבָא fragment. Hence—

שְׁבָבִים m. pl. *fragments*, Hos. 8:6.

שָׁבָה fut. apoc. יִשְׁבְּ TO TAKE, or LEAD AWAY CAPTIVE (Arab. سبى, Syr. ܫܒܐ id.), whether persons, Gen. 34:29; 1 Ki. 8:48; Ps. 137:3; or flocks, 1 Ch. 5:21; or else wealth, 2 Ch. 21:17.—Genesis 31:26, שְׁבוּיוֹת חָרֶב "captives of the sword" (in Greek, αἰχμάλωται, δορυάλωται), i. e. taken in war; compare 2 Ki. 6:22.

NIPHAL, pass. of Kal, Gen. 14:14; Ex. 22:9.

Derivatives, שְׁבוּת, שְׁבִי, שִׁבְיָה, שְׁבִית, and pr. n. תִּשְׁבָּה, שֹׁבִי, שֹׁבַי, שְׁבוּאֵל.

שְׁבוֹ m. a kind of precious stone, LXX. Vulg. ἀχάτης, *agate*. Ex. 28:19; 39:12.

שְׁבוּאֵל ("captive of God"), [*Shebuel*], pr. n. m.—(1) 1 Ch. 23:16; 26:24; called 1 Ch. 24:20 שׁוּבָאֵל.—(2) 1 Ch. 25:4; called 1 Ch. 25:20, שְׁבָאֵל.

שְׁבוּל Jer. 18:15 כתיב for שְׁבִיל, which see.

שָׁבוּעַ m. (Dan. 9:27, שְׁבֻעַ זֹאת Gen. 29:27, should be rendered *the week of this* woman), const. שְׁבֻעַ Gen. 29:27, 28; dual שְׁבֻעַיִם Levit. 12:5; pl. שָׁבֻעִים m. (Dan. 9:25; 10:2, 3), and שָׁבֻעוֹת, const. שְׁבֻעוֹת, with suff. שָׁבֻעֹתֵיכֶם Nu. 28:26, *a hebdomad*, ἑβδομάς, *septenary number* (denom. from שֶׁבַע seven compare עָשׂוֹר a decad).

(1) of days, *a week*, Gen. 29:27, 28. Dan. 10:2, שְׁלֹשָׁה שָׁבֻעִים יָמִים "through three weeks" (where יָמִים is not a genit., see יָמִים No. 2, *b*, page CCCXLII, A). חַג שָׁבֻעוֹת *the feast of* (seven) *weeks*, *pentecost*, so called from the seven weeks which were counted from the passover to this festival, Deu. 16:9. Fully, Tob. 2:1, ἁγία ἑπτὰ ἑβδομάδων. But, Eze. 45:21, חַג שְׁבֻעוֹת יָמִים the feast of hebdomads of days is the passover, which was celebrated through the whole of seven days.

(2) *a hebdomad of years*, Dan. 9:24, seqq. Compare Hebdomas annorum, Gell. N. A. iii. 10.

שְׁבוּעָה & **שְׁבֻעָה** fem. (from the verb שָׁבַע), *an oath*, Gen. 26:3; 24:8. שְׁבֻעַת יְהוָֹה an oath by Jehovah, Exod. 22:10; Ecc. 8:2; also, followed by a genit. of the swearer, Psa. 105:9; and of the person sworn to, שְׁבֻעָתִי the oath sworn to me, Gen. 24:8. נִשְׁבַּע שְׁבֻעָה to swear an oath, Gen. 26:3; Josh. 9:20. Specially—(*a*) of an oath sworn in making a covenant, a covenant confirmed by an oath, 2 Sa. 21:7. בַּעֲלֵי שְׁבוּעָה joined in league with any one. LXX. ἔνορκοι, Neh. 6:18.—(*b*) an oath of execration, *execration*, *imprecation;* fully שְׁבֻעַת הָאָלָה Num. 5:21; Dan. 9:11; Isa. 65:15.

שְׁבוּת & **שְׁבִית** f. (the first form very often in קרי, the last in כתיב, and vice versâ), f. *captivity* (from the root שָׁבָה), Nu. 21:29, and *captives*. שׁוּב שְׁבוּת to bring back the captives (of the people), Deu. 30:3; Jer. 29:14; 30:3; Eze. 29:14; 39:25; Am. 9:14; Zeph. 3:20; Psalm 14:7; 53:7; 126:4; and trop. *to restore* any one *to his former welfare and happiness*. Job 42:10, וַיהוָֹה שָׁב אֶת־שְׁבוּת אִיּוֹב "and Jehovah restored Job to his prosperity." Eze. 16:53; compare verse 55; Hos. 6:11.

שָׁבַח not used in Kal; prop. TO SOOTHE, TO STROKE; Arabic سبح to swim, which is done by stroking the water; hence—

PIEL—(1) *to still* the waves, Ps. 89:10 (*mulcere fluctus*, Virg. Æn. i. 70); anger, Prov. 29:11. Compare חָלָה.

(2) *to praise*, pr. to soothe with praises (Arabic سبح, Æth. ሰበሐ: id.), Ecc. 8:15; especially God, Ps. 63:4; 117:1; 147:12.

(3) *to pronounce happy*, Ecc. 4:2 (where שַׁבֵּחַ stands for מְשַׁבֵּחַ). Compare Chald.

HIPHIL, i. q. Piel No. 1, *to still* (waves), Ps. 65:8.

HITHPAEL, followed by בְּ *to boast* in anything, Ps. 106:47; 1 Ch. 16:35.

שְׁבַח Chald. PAEL שַׁבַּח *to praise*, Dan. 2:23; 4:31, 34.

שָׁבַט an unused root, which had, I suppose, the sense of *to prop, to support*, like the Gr. σκήπτω; whence—

שֵׁבֶט & **שֵׁבֶט** with suff. שִׁבְטִי, pl. שְׁבָטִים, constr. שִׁבְטֵי m. (once f. Eze. 21:15), *a staff, stick, rod*, so called from supporting: (to this answer, σκήπτων, σκῆπτρον, σκηπίων, *scipio*, *scapus*, Germ. Schaft); specially—(1) used for beating or striking, Isa. 10:15; 14:5; and chastening (*virga*), Prov. 10:13; 13:24; 22:8; hence שֵׁבֶט אֱלוֹהַּ the rod with which God corrects (used of calamities sent by God), Job 9:34; 21:9; 37:13; Isa. 10:5.—Isa. 11:4, שֵׁבֶט פִּיו "the rod of his mouth," i. e. severe sentences. [But see 2 Thess. 2:8.]

(2) a shepherd's rod, *a crook*, Levit. 27:32; Psa. 23:4.

(3) *the sceptre* of a king, Gen. 49:10 [this belongs to No. 4], Num. 24:17; Ps. 45:7; Isa. 14:5; Am. 1:5, 8; and of a leader, Jud. 5:14; whence—

(4) *a tribe* of the Israelites (so called from the sceptre of the leader or prince of the tribe, see מַטֶּה No. 3), Ex. 28:21; Jud. 20:2; sometimes also i. q. מִשְׁפָּחָה *family*, Num. 4:18; Jud. 20:12; 1 Sa. 9:21.

(5) *a measuring rod*, and meton. *a portion measured off*, Ps. 74:2; Jer. 10:16; 51:19.

(6) *a spear* (which consists of a staff or rod, with a spear-head put at the top), 2 Sa. 18:14. Compare מַטֶּה No. 2.

שְׁבַט Chald. *a tribe*, Ezr. 6:17.

שְׁבָט [*Shebat*] the eleventh month of the Hebrew year, from the new moon of February to that of March, Zec. 1:7. Syr. ܫܒܛ, Arab. سَبَاطٌ and شَبَاطٌ id.

שְׁבִי, in pause שֶׁבִי, with suff. שִׁבְיוֹ, שֶׁבְיְךָ, שְׁבִיכֶם (from the root שָׁבָה) m. *captivity*, Deu. 21:13; הָלַךְ בַּשְּׁבִי to go, to be led into captivity, Jer. 22:22; 30:16; Lam. 1:5; used of beasts, Am. 4:10. Concr—(1) *captives*, שָׁבָה שְׁבִי to lead away captives, Num. 21:1; Ps. 68:19.

(2) sing. *a captive* (compare פְּתִי) Exod. 12:29. Fem. שְׁבִיָּה Isa. 52:2.

שֹׁבַי (= שֹׁבֶה who leads away captive) [*Shobai*] pr. n. Ezr. 2:42; Neh. 7:45.

שֹׁבִי (id.) [*Shobi*] pr. n. m. 2 Sam. 17:27.

שָׁבִיב m. *flame*, Job 18:5; from the root שָׁבַב No. 1.

שְׁבִיב Chald. id. Dan. 3:22; Pl. Dan. 7:9.

שִׁבְיָה (from שָׁבָה) *captivity*, Neh. 3:36; meton. *captives*, Deu. 21:11; 32:42.

שְׁבִיל m. *a way*, Psalm 77:20; Jer. 18:15; but the כתיב in each place has שׁבול. Arabic سَبِيلٌ way. Root שָׁבַל No. 1.

שְׁבִיסִים m. *net works*, *reticula* (Varro, De Ling. Lat. iv. 19), used of the head ornament of Hebrew women, Isa. 3:18. LXX. τὰ ἐμπλόκια. Root שָׁבַס which see. N. Guil. Schrœder (De Vest. Mul. Hebr. cap. 2), compares the Arabic شُمَيْسَة (diminut. from شمس sun, by interchange of the letters م and ب) and understands *little suns*, or studs resembling suns worn on the neck, and this would seem to be supported by there following immediately שַׂהֲרֹנִים little moons; but I prefer the former interpretation.

שְׁבִיעִי m. ־ִית f. adj. ordin. (from שֶׁבַע) *seventh*, Gen. 2:2; Ex. 21:2.

שְׁבִית f. i. q. שְׁבוּת (which see) *captivity*.

שָׁבַךְ an unused root, Arab. سبك TO POUR, i. q. Hebr. שָׁפַךְ. Hence pr. n. שׁוֹבַךְ.

שָׁבַל Arab. سبل almost i. q. Hebr. יָבַל, a root not used as a verb.—(1) TO GO, whence שְׁבִיל way.

(2) *to go up, to grow* (Arab. Conj. IV. and quadril. سنبل to produce ears of corn). See שִׁבֹּלֶת, שִׁבֹּלֶת No. 2.

(3) *to flow*, especially plentifully. Arabic Conj IV. Hence سَبَلٌ showers. Compare שֹׁבֶל, שִׁבֹּלֶת. There is a similar connection of significations in the verbs עָלָה, יָרַד, הָלַךְ.

Derivatives, see No. 1, 2, 3.

שֹׁבֶל m. ***train*** of a robe, Isa. 47:2 (Arabic سَبَلٌ id.), from the root שָׁבַל No. 3.

שַׁבְּלוּל ***a snail***, especially one without a shell, so called from its moisture and sliminess (like the Gr. λείμαξ from λείβω), from the conj. Shaph. of the verb בָּלַל No. 1, Ps. 58:9, it is said of the wicked, "let them melt away...כְּמוֹ שַׁבְּלוּל תֶּמֶס יַהֲלֹךְ as a snail, which melts as it goes," i. e. which emits slime, moistening its way; so that the longer it goes the more is it dissolved, and at length wastes away and dies.

שִׁבֹּלֶת f. *a branch*, from the root No. 2 (comp. עָלֶה a leaf, from the root עָלָה). Plur. constr., Zec. 4:12, שְׁתֵּי שִׁבְּלֵי הַזֵּיתִים "two olive branches." Some write it שִׁבֲּלֵי, but this contradicts the Masorah.

שִׁבֹּלֶת plur. שִׁבֳּלִים f.—(1) *an ear of corn* (from the root שָׁבַל No. 2), Job 24:24; Gen. 41:5, seq.; Isa. 17:5. (Arab. سُنْبُلَةٌ Dagesh resolved into Nun).

(2) *a stream* (see the root No. 3), Psa. 69:3, 16; Isa. 27:12.

שָׁבַן an unused root. Arab. شَبَنَ to be tender delicate (as a youth).

שֶׁבְנָא & **שֶׁבְנָה** ("tender youth" ["perhaps, youth"]), [*Shebna*], pr. n. of the prefect of the palace, Isa. 22:15, seq.; afterwards (this office being given to Eliakim), the royal secretary of Hezekiah, 36:3; 2 Ki. 18:18, 26, 37; 19:2.

שְׁבַנְיָה [and שְׁבַנְיָהוּ] ("whom Jehovah made tender?" ["whom Jehovah caused to grow up"]), [*Shebaniah*], pr. n. masc.—(1) 1 Ch. 15:24.—(2) Neh. 9:4, 5.—(3) 10:11, 13.—(4) Neh. 10:5; 12:14; for which there is 12:3, שְׁכַנְיָה; and 1 Chron. 24:11 שְׁכַנְיָהוּ; who appears to be the same.

שָׁבַס an unused verb, i. q. שָׁבַשׁ and שָׁבַץ to mingle, to interweave. Hence שְׁבִיסִים.

שָׁבַע *to swear* (denom. from שֶׁבַע seven; inasmuch as the septenary number was sacred, and oaths were confirmed either by seven sacrifices, Gen. 21:28, seqq.; or by seven witnesses and pledges. See Herodot., iii. 8; Il. xix. 243. In the Æthiopic language, ሰብዐያን: are *enchanters*, Hen. MS., c. 8; as this number was also reckoned sacred in magical rites). In Kal only found in part. pass. Eze. 21:28, שְׁבֻעֵי שְׁבֻעוֹת "those who have sworn oaths."

Niphal נִשְׁבַּע *to swear*, constr.—(*a*) absol., Gen. 21:24; Ps. 24:4.—(*b*) followed by בְּ of the person *by* whom one swears, Genesis 21:23; 22:16. *To swear, by God, by idols*, is sometimes the same as to worship God, or idols, Deut. 6:13; 10:20; Isaiah 19:18; Am. 8:14; but he *who swears by one in misfortune*, says this, "May I bear the like if I break my faith." Ps. 102:9; compare Isai. 65:16.—(*c*) followed by לְ of person, *to swear to any one*, Gen. 24:7; 21:23; and also with an acc. of the thing, *to promise* any thing *by an oath* to any one (einem etwas zuschwören), Gen. 50:24; Exodus 13:5; 33:1. הִשָּׁבַע לֵאלֹהִים is, *to swear allegiance to God*, 2 Ch. 15:14; compare Isa. 19:18; Zeph. 1:5 (where once it is constr. followed by בְּ).

Hiphil—(1) *to cause to swear, to bind by an oath*, Nu. 5:19; Gen. 50:5.

(2) *to adjure, to charge solemnly*, Cant. 2:7; 3:5; 5:9; 1 Ki. 22:16.

Derivative, שְׁבוּעָה.

שֶׁבַע f. & **שִׁבְעָה** m. constr. שְׁבַע f. שִׁבְעַת m. cardinal numeral, seven. (Syriac ܫܒܥ, Arabic, سَبْعٌ, also, Sanscrit, *sapta*, Zend. *hapta*, Pers. هفت, Egypt. ϣⲁϣϥ, Gr., Lat., ἑπτά, *septem*, in all of which, the letter *t* appears, which does not appear in this word in the Phœnicio-Shemitic languages, or in the Germanic; see the Gothic, *sibun*, Engl. *seven*, Germ. sieben). The absolute form commonly precedes a noun, as שֶׁבַע שָׁנִים Genesis 5:7; שֶׁבַע פָּרוֹת 41:18; שִׁבְעָה פָרִים Num. 23:1, 29; more rarely it follows it, especially in the later Hebrew, מַעֲלוֹת שֶׁבַע Eze. 40:22; אֵילִים שִׁבְעָה 2 Ch. 13:9; 29:21. (Num. 29:32.) If a noun precedes in the construct state, it expresses the Ordinal, as שְׁנַת שֶׁבַע seventh year, 2 Ki. 12:1. The construct form always precedes the noun, but it is only found in certain phrases, as שִׁבְעַת יָמִים (ein Tagsiebend), Gen. 8:10, 12; 31:23, and very often; and שְׁבַע מֵאוֹת seven hundred, Gen. 5:26. שִׁבְעָה שִׁבְעָה by sevens, 7:2. With suffix שִׁבְעָתָם those seven. 2 Sa. 21:9. *Seventeen* is שִׁבְעָה עָשָׂר masc., and שְׁבַע עֶשְׂרֵה f. Gen. 37:2; 1 Ch. 7:11. Farther, a septenary number was used amongst the Hebrews—

(1) as a smaller round number (as in modern languages *ten* [Eng. *a dozen*]), Gen. 29:18; 41:2, seqq., 1 Sam. 2:5; Isaiah 4:1; Ruth 4:15; Prov. 26:25; Job 1:2, 3; 2:13. [This appears, in most of these instances, to be the exact number.]

(2) as a holy number, as amongst the Egyptians, Arabians, Persians; see Gen. 21:28; Exod. 37:23; Lev. 4:6, 17, etc. Compare the observations on this subject by Fr. Gedicke, Verm. Schriften, p. 32—60; v. Hammer, Encyclopädische Uebersicht d. Wissenschaften des Orients, p. 322.

The form שֶׁבַע is also — (*a*) adv. *seven times*, Ps. 119:164; Prov. 24:16; Lev. 26:18, 21.
(*b*) pr. n. of a town of the Simeonites, Josh. 19:2.
(*c*) [*Sheba*] pr. n. masc.—(*α*) 2 Sam. 20:1.—(*β*) 1 Ch. 5:13. On the other hand שִׁבְעָה [*Shebah*] is pr. n. of a well, Gen. 26:33.

Dual שִׁבְעָתַיִם *seven-fold*, Gen. 4:15, 24; Psalm 12:7; 2 Sam. 21:9 כתיב.

Plur שִׁבְעִים *seventy* (commonly for a round number), Gen. 50:3; Isa. 23:15; Jer. 25:11; compare Kor. 9:81. שִׁבְעִים וְשִׁבְעָה seventy and seven-fold, Gen. 4:24.

Derivatives, שָׁבֻעַ (שְׁבוּעָה), שָׁבוּעַ, שְׁבִיעִי; compare pr. n. בַּת־שֶׁבַע, אֱלִישֶׁבַע.

["שִׁבְעָה Ch., *seven*, m., Dan. 4:13, 20, 22, 29; constr. שִׁבְעַת Ezr. 7:14."]

שִׁבְעָנָה m. i. q. שִׁבְעָה *seven; ἅπ. λεγόμ.* Job 42:13. As to the termination נָה— see Lehrg. p. 612.

שָׁבַץ not used in Kal; Syr. TO MINGLE, TO INTERWEAVE; Arab. شبص Conj. V., to be intertwined (as a tree). Cogn. to שָׁבַשׁ, שָׁבַם.

PIEL, *to weave together*, Ex. 28:39; specially *to make chequer-work, net-work;* see as to this texture, Braun, De Vest. Sacerd., p. 294 (and Maimonides there cited); Salmas. ad Scriptt. Hist. Aug., p. 507, 513.

PUAL, *to be inclosed, set* (as if inwoven), as a gem in gold, Ex. 28:20.

Derivatives, מִשְׁבְּצוֹת, תַּשְׁבֵּץ.

שָׁבָץ m., once found, 2 Sam. 1:9 (with the art.); *vertigo, giddiness;* der Schwindel (prop. confusion of the senses).

שְׁבַק Chald., TO LEAVE, Daniel 4:12, 20, 23. (Syr. id.)

ITHPEAL, *to be left*, Dan. 2:44.

Hence pr. n. Hebr. יִשְׁבָּק, שׁוֹבֵק.

שָׁבַר fut. יִשְׁבֹּר.—(1) TO BREAK, TO BREAK TO PIECES (Aram. and Arab. תְּבַר, تبر id.; comp. פָּרַר), Gen. 19:9; Jer. 2:20; 19:10; Isa. 42:3; Am. 1:5; used of ships broken by the wind, Eze. 27:26. Part. שָׁבוּר broken, i. e. having a member broken, Levit. 22:22. See several phrases under the words זְרוֹעַ, קֶשֶׁת, מַטֶּה. Pregn., Hos. 2:20, וְקֶשֶׁת וְחֶרֶב וּמִלְחָמָה אֶשְׁבּוֹר מִן־הָאָרֶץ "and the bow, and sword, and weapons of war I will **break** (and cast) out of the land." Metaph. —(*a*) to break (quench) thirst, Ps. 104:11.—(*b*) to break any one's mind, i. e. to affect with sadness, Ps. 69:21; 147:3.

(2) *to tear* any one, as a wild beast, 1 Ki. 13:26, 28.

(3) *to break down, to destroy*, Dan. 11:26; Eze. 30:21; See Niphal No. 3, and שֶׁבֶר.

(4) *to measure off, to define* (from the idea of cutting; compare גָּזַר). Job 38:10, וָאֶשְׁבֹּר עָלָיו חֻקִּי "when I set a boundary to it" (the sea).

(5) denom. from שֶׁבֶר No. 5.—(*a*) *to buy corn*, with the addition of שֶׁבֶר Gen. 47:14; בַּר Gen. 42:3; and absol. Gen. 42:5; Isaiah 55:1 (where it is also applied to wine and milk).—(*b*) *to sell corn*, Gen. 41:56; compare Hiphil No. 2.

NIPHAL, pass.—(1) *to be broken*, Isa. 14:29; used of ships which are wrecked, Eze. 27:34; Jon. 1:4; also *to break* one's limbs, Isa. 8:15; 28:13. Metaph. of a mind broken, i. e. afflicted, sad, Ps. 34:19; Isa. 61:1; contrite with penitence, Psa. 51:19. It once appears to be put transitively for Kal, *to break* any one's *mind*, or *heart*, Eze. 6:9.

(2) *to be torn to pieces*, Psalm 124:7. Used of cattle hurt or wounded, Ex. 22:9, 13; Eze. 34:4, 16; Zech. 11:16, הַנִּשְׁבֶּרֶת "wounded cattle."

(3) *to be broken down* (as an army), Dan. 11:22; 2 Ch. 14:12; *to be destroyed, to perish* (as a kingdom, a city, a people), Isa. 8:15; 24:10; 28:13; Jer. 48:4; Dan. 8:25; 11:4; Eze. 30:8.

PIEL שִׁבֵּר i. q. Kal, but stronger, *to break altogether, thoroughly, to break in pieces*, as any one's teeth, Ps. 3:8; statues, altars, 2 Ki. 18:4; 23:14; ships, Ps. 48:8.

HIPHIL—(1) *to cause to break through* (the womb), i. e. that the child shall appear, Isa. 66:9, הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד "shall I cause to break open (the womb), and not cause to bring forth?" Compare Hos. 13:13; Isa. 37:3; and n. מַשְׁבֵּר.

(2) denom. from שֶׁבֶר *to sell corn*, Gen. 42:6; Am. 8:5, 6.

HOPHAL, *to be broken* (of the mind), Jer. 8:21.

Derivatives, מַשְׁבֵּר, מִשְׁבָּר, שִׁבָּרוֹן, שֶׁבֶר.

שֶׁבֶר more often שֵׁבֶר with suff. שִׁבְרִי m.—(1) *a breaking, breach, fracture*, of a wall, Isa. 30:13, 14; of a member, Lev. 21:19; 24:20; metaph. used of the breaches and wounds of a state, Ps. 60:4; of the mind (i. e. of sorrow), Isa. 65:14.

(2) *the breaking*, i. e. the solution interpretation, of a dream, Jud. 7:15.

(3) *destruction*, as of a kingdom, Lam. 2:11; 3:47; of individual men, Prov. 16:18; Isa. 1:28 עַד הַשְּׁבָרִים even to destruction, Josh. 7:5.

(4) *terror* (from the mind being broken, see חַתַּת), pl. שְׁבָרִים *terrors*, Job 41:17.

(5) *corn, grain* (which is broken in a mill)

Gen. 42:1, seq.; Am. 8:5. Hence denom. שָׁבַר No. 5, and Hiphil, No. 2. [pr. n. m. 1 Ch. 2:48.]

שִׁבָּרוֹן m.—(1) *a breaking*, Eze. 21:11, שִׁבְרוֹן מָתְנַיִם "broken loins," used of the bitterest sorrow, compare Isa. 21:3; Nah 2:11.

(2) *destruction*, Jer. 17:18.

[**שְׁבָרִים** pr. n. Josh. 7:5, *Shebarim*.]

שְׁבַשׁ Chald. verb, not used in Kal, cognate to שָׁבַס, שָׁבַץ.

Pael, TO PERPLEX, TO DISTURB.

Ithpael, pass. Dan. 5:9.

שָׁבַת fut. יִשְׁבֹּת and יִשְׁבַּת Lev. 26:34.—(1) TO REST, TO KEEP AS A DAY OF REST. (Arab. سبت IV. to take rest. The primary idea appears to be that of *to sit down*, *to sit still;* cognate on the one hand to יָשַׁב, inf. שֶׁבֶת, on the other to שׁוּת and שָׁפַת.) It is used of men (opp. to labour), Ex. 23:12; 34:21; of land which is not tilled, Lev. 26:34, 35, compare 25:2. Followed by מִן to rest from labour, Gen. 2:2, 3; Ex. 31:17.—Isa. 33:8, שָׁבַת עֹבֵר אֹרַח "the traveller rests," abstains from journeying; Isa. 14:4; Lam. 5:14, "the elders rest from the gate," i. e. do not go to the forum.

(2) *to cease*, *to desist*, *leave off*, followed by מִן with an inf. (prop. to desist from doing any thing), Job 32:1; Jer. 31:36; Hos. 7:4; absol. *to cease to be*, *to have an end*, Gen. 8:22; Isa. 24:8; Lam. 5:15.

(3) *to celebrate the sabbath*, followed by שַׁבָּת Lev. 23:32.

Niphal, i. q. Kal No. 2, prop. pass. of Hiphil, *to have an end*, Isa. 17:3; Eze. 6:6; 30:18; 33:28.

Hiphil—(1) *to cause to rest*, followed by מִן *from* work, Ex. 5:5, or *to cause* a work *to cease*, i. e. *to interrupt*, 2 Ch. 16:5; to make an enemy to rest, i. e. *to restrain*, to still, Ps. 8:3.

(2) *to cause to cease*—(*a*) any person, followed by מִן before an inf. Eze. 34:10; followed by לְבִלְתִּי Josh. 22:25.—(*b*) any thing, i. e. *to put an end to*, e. g. war, Ps. 46:10; contention, Prov. 18:18; exultation, Isa. 16:10. Followed by לְ Jer. 48:35; Am. 8:4; Ruth 4:14, אֲשֶׁר לֹא הִשְׁבִּית לָךְ גֹּאֵל "who hath not left thee without a redeemer;" Lev. 2:13.

(3) *to remove*, *to take away*, followed by מִן from any person or thing, i. q. הֵסִיר, Exod. 12:15; Levit. 26:6; Eze. 34:25; 23:27, 48; 30:13; Isa. 30:11; Jer. 7:34; Ps. 119:119.

Derivatives, שֶׁבֶת No. I, שַׁבָּת, שַׁבָּתוֹן, שַׁבְּתַי, מִשְׁבָּת.

I. **שֶׁבֶת** with suff. שִׁבְתּוֹ (from the root שָׁבַת) *cessation*, *a ceasing*, Prov. 20:3 (compare 18:18; 22:10); hence *idleness*, *inactivity*, Isa. 30:7.

(2) *interruption* of work, time lost, Ex. 21:19.

II. **שֶׁבֶת** f. inf. from the root יָשַׁב to dwell, which see. [" Used as a subst. *sitting*, *seat*, 1 Ki. 10:19; Am. 6:3; also *place*, 2 Sa. 23:7."]

שַׁבָּת const. state שַׁבַּת, with suff. שַׁבַּתּוֹ, pl. שַׁבָּתוֹת, const. state שַׁבְּתוֹת, common (Exod. 31:14, compared with Lev. 25:4)—(1) *sabbath*, the seventh day of the week, Exod. 16:25, שַׁבָּת הַיּוֹם לַיהוָֹה "to-day is the sabbath of Jehovah." שַׁבָּת בְּשַׁבַּת every sabbath, 1 Ch. 9:32. שַׁבַּת שָׁנִים the sabbatical year, every seventh year, in which the land was not tilled, Lev. 25:4, seqq.

(2) perhaps *a week*, like the Syr. and Gr. (Matt. 28:1) Lev. 23:15; compare Deu. 16:9.

שַׁבָּתוֹן m. id. but intensitively, *a great sabbath*, *a solemn sabbath*, Ex. 16:23; Levit. 23:24; especially in this connexion, שַׁבַּת שַׁבָּתוֹן Exod. 31:15; 35:2; Lev. 16:31.

שַׁבְּתַי ("born on the sabbath," comp. Paschalis, i. e. *paschate natus*, Numenius), [*Shabbethai*], pr. n. m. Ezr. 10:15; Neh. 8:7; 11:16.

שָׂגָא i. q. שָׂגָה, whence שְׂגִיאָה, and—

שָׁגֵא ("wandering"), [*Shege*], pr. n. m. 1 Chr. 11:34

שָׁגַג i. q. שָׁגָה and שׁוּג—(1) TO WANDER, TO GO ASTRAY, hence—

(2) *to err*, by error and imprudence, [*to be ignorant*,] *to commit a fault*, Ps. 119:67; Nu. 15:28. שָׁגַג בִּשְׁגָגָה Lev. 5:18. Here also belongs Gen. 6:3, בְּשַׁגָּם "because of their erring," where שַׁג is an inf. of the form שַׁךְ Jer. 5:26.—שֹׁגֵג וּמַשְׁגֶּה Job 12:16, "erring (led astray) and leading astray," a proverbial phrase, denoting men of every kind; compare similar phrases, Mal. 2:13; Deu. 32:36. Hence—

שְׁגָגָה f. *error*, *fault*, committed through inadvertence, Ecc. 5:5. חָטָא בִשְׁגָגָה Lev. 4:2, 27; Nu 15:27.

I. **שָׁגָה** (compare שָׁגַג)—(1) TO WANDER, TO GO ASTRAY, Eze. 34:6. (Syr. ܣܓܐ id.) Followed by מִן *to wander* from a way, and metaph. from the divine commands, Prov. 19:27; Ps. 119:21, 118.

(2) *to reel* through wine (compare תָּעָה, Isaiah 28:7; Prov. 20:1; used of a man intoxicated with

love, Prov. 5:20, "why dost thou reel, my son, with a strange woman," i. e. intoxicated with her love: Prov. 5:19.

(3) *to err, to transgress*, through inadvertence, 1 Sa. 26:21.

Hiphil, *to cause to wander* (the blind in their way), Deu. 27:18. Metaph. *to cause to go astray* (from the divine commands), followed by מִן Psalm 119:10; *to lead astray*, Job 12:16.

Derivatives, מִשְׁגֶּה, compare also מְשׁוּגָה, שְׁגִיאָה.

II. שָׁגָה perhaps i. q. שָׂגָא, שָׂגָה *to be great*, the letters שׁ and שׂ being interchanged; compare שְׁאָר and שְׂאָר. Hence—

Piel (unused), to magnify, to extol with praises, i. q. Syr. ܫܰܒܰܚ to celebrate, to praise, ܫܘܒܚܐ a hymn, and the noun of Piel, שִׁגָּיוֹן a hymn, which see.

שָׁגַח not used in Kal, to see, to look at, i. q. שָׁעָה, שָׂכָה; as to the kindredship of the verbs לה (which see), and לח see under קלח p. dccxxxii, B.

Hiphil, *to behold, to look at*, followed by אֶל, any thing, Isaiah 14:16; followed by מִן from any place, Ps. 33:14; but Cant. 2:9, מַשְׁגִּיחַ מִן הַחַלֹּנוֹת is, (he is) looking in at the windows. (Chald. metaph. to provide, הַשְׁגָּחָה providence.)

שְׁגִיאָה f. *a sin committed through inadvertence* and error, Ps. 19:13; from the root שָׁגָא i. q. שָׁגָה.

שִׁגָּיוֹן m. Psalm 7:1; and pl. שִׁגְיֹנוֹת Hab. 3:1, *a hymn*, i. q. תְּהִלָּה. As to the etymology, see שָׁגָה No. II.

שָׁגַל to lie with a woman, followed by an acc. Deu. 28:30. (Arab. سجل pr. is to pour out water, to draw water with buckets, quod ad rem veneream translatum est, v. Diss. Lugdd. p. 168.)

Niphal, *to be lain with, ravished* (of a woman), Isa. 13:16; Zec. 14:2.

Pual, id. Jer. 3:2. The Masorites have in every instance substituted for this verb, which they regarded as obscene, the שָׁכַב קרי. Hence—

שֵׁגַל f. *king's wife, queen*, Ps. 45:10; Neh. 2:6.

שֵׁגַל Ch. f. id. plur. used of the king's wives, Dan. 5:2, 3, 23; distinguished from whom are לְחֵנָן concubines.

שָׁגַע not used in Kal; Arab. شجع to be brave vigorous; شجيع vigorous, brave; also, fierce (used of camels), Kam. The primary idea appears to be that of any impetuous excitement.

Pual, part. מְשֻׁגָּע—(1) *one wrought on by a divine fury* (Begeisterter); in a bad sense, *a fanatic* (Schwärmer), used of false prophets, Jer. 29:26; Hos. 9:7; also, in contempt used of true prophets, 2 Ki. 9:11.

(2) *a madman*, 1 Sa. 21:16; Deu. 28:34.

Hithpael, *to be mad*, 1 Sa. 21:15, 16. Hence—

שִׁגָּעוֹן m. *madness*, Deu. 28:28; 2 Ki. 9:20.

שָׁגַר an unused root. Chald. Pael, *to eject, to cast forth*. Hence—

שֶׁגֶר m. Ex. 13:12, const. שְׁגַר Deut. 7:13; 28:4, *fœtus*, which comes forth at birth, (as it were is cast forth, see נָפַל No. 1, *a*).

שַׁד Lam. 4:3, dual שָׁדַיִם, const. שְׁדֵי m. (Hosea 9. 14; Cant. 4:5), *breast, teat*, both of human beings, Cant. 4:5; 8:1; and of beasts, Gen. 49:25. Comp. שֹׁד. (Aram. תַּד, ܬܕܝܐ, Arab. ثدي, Gr. τιτθή, τίτθη, id. perhaps from the root שָׁדָה.)

שֵׁד only in plur. שֵׁדִים *idols*, pr. lords (compare בְּעָלִים), Deu. 32:17; Ps. 106:37; from the root שׁוּד to rule; whence سائد, سيد lord, master; Syriac ܫܐܕܐ demon. LXX., Vulg., δαιμόνια, *dæmonia;* since the Jews [rightly] regarded idols to be demons, who allowed themselves to be worshipped by men.

I. **שֹׁד** i. q. שַׁד m. *breast, teat*, Job 24:9; Isa. 60:16; perhaps from the root שָׁדָה which see.

II. **שֹׁד**, once fully שׁוֹד Job 5:21 (from the root שָׁדַד)—(1) *violence, oppression* of the weak, act., Pro. 21:7; 24:2; pass., Psa. 12:6, שֹׁד עֲנִיִּים "the oppression of the poor." Meton. *wealth obtained by violence*, Am. 3:10.

(2) *desolation, destruction*, Job 5:22; Isaiah 51:19; 59:7; Jer. 48:3; Hab. 2:17, שֹׁד בְּהֵמוֹת "the devastation of wild beasts." Specially, *a devastating tempest*. Isa. 13:6, כְּשֹׁד מִשַּׁדַּי יָבוֹא "like a tempest shall it (suddenly) come from the Almighty." Used in an imprecation. Hos. 7:13, שֹׁד לָהֶם "destruction (light) on them!"

שָׁדַד (cognate to שׁוּד)—(1) to be strong, powerful, gewaltig seyn (Arab شديد strong, vehement, hard), whence Hebr. שַׁדַּי, שָׂדֶה; but used as a verb only in a bad sense.

(2) *to act violently* (gewaltthätig seyn, andeln) with any one, *to oppress, to destroy* him, Psalm 17:9; Pro. 11:3; Isa. 33:1; e. g. a people, Jer. 5:6; 47:4; 48:18; 49:28; especially by hostile invasion, Isa. 15:1; 33:1. Part. שֹׁדְדֵי לַיְלָה thieves by night, Obad. 5. Part. pass. שָׁדוּד *destroyed, slain*, Jud. 5:27. (Arab. شدّ to bind fast, to make firm, to strengthen, also to rush on an enemy. V. to be strengthened, to be strong).

(3) *to lay waste*, as a country, cities, Ps. 137:8; Jer. 25:36; 48:8, 18; 51:55, 56.

It is sometimes inflected with the forms uncontracted, sometimes contractedly, as pret. שַׁדּוּ, with suff. שַׁדּוּנִי, fut. יְשָׁדְדֵם Jer. 5:6; and יְשָׁדֵּם Pro. 11:3.

NIPHAL, *to be laid waste*, Mic. 2:4.

PIEL, i. q. Kal No. 2. Pro. 19:26; 24:15.

PUAL, שֻׁדַּד and שֻׁדַּד (Nah. 3:7), *to be laid waste*, Isa. 15:1; 23:1; Jer. 4:13.

POEL, i. q. Piel, Hos. 10:2.

HOPHAL, הוּשַׁד pass. of Kal No. 2. Isa. 33:1; Hos. 10:14.

Derivatives, שֹׁד No. 2, שָׂדֶה, שַׁדַּי, and pr. n. אַשְׁדּוֹד.

שָׁדָה an unused root. Chald. שְׁדָא to cast forth, to shoot, to pour out, Arab. شدا and ندا to irrigate, whence some derive שַׁד and שֹׁד No. 1, *teat*. Also שְׁדֵיאוּר.

שִׁדָּה f. pr. *mistress, lady*, hence wife, fem. of the noun שַׁד lord, master, but inflected in the manner of verbs עע, since there is in the verb שָׁדַד the notion of strength and rule. See that verb No. 1, and subst. שַׁדַּי. To this answers the Arab. سيدة lady, mistress, compare the root ساد Conj. V. to marry. No attention need be paid to those who have thought the appellation of lady to be unsuitable to the marriage of Orientals, for the Arabs also call a wife ربة i. e. lady, mistress. It occurs once in Ecc. 2:8; "I procured for myself...the delights (תַּעֲנוּגוֹת) of men, שִׁדָּה וְשִׁדּוֹת a wife and wives." The singular here refers to the queen, the plural to the other wives and the concubines of the king. In the Talmud שִׁידָה, שִׁדָּה denotes a woman's seat (placed on a camel), *pilentum*, as on the contrary, in German Frauenzimmer (pr. gynæceum) is used of a woman, and with the Arabian poets *pilenta* are women (Hamâsa ed. Schultens. p. 332). Other conjectures and fancies of interpreters (LXX. Syr. *pocillatores et pocillatrices*. Targ. *thermæ et balnea*. Vulg. *scyphi et urcei*) have no ground either in the etymology or in the context. The opinion of Aben Ezra is preferable to that of others, who supposes *woman* to be so called from teat (שַׁד); compare רַחַם.

שַׁדַּי m., *most powerful, Almighty*, an epith. of Jehovah; sometimes with אֵל prefixed, Gen. 17:1; 28:3; Ex. 6:3; sometimes simply, Job 5:17; 6:4; 8:3; 13:3; and often in that book; Genesis 49:25, Ruth 1:20, 21, etc. It is the plur. excellentiæ, from the sing. שַׁד powerful (compare Arab. شديد powerful, strong; root שָׁדַד No. 1); with the plur. termination (Lehrg. p. 523). This has indeed been called in question by Verbrugg. (de Nominum Hebræorum, pl. Numero, ed. 2, Erlang. 1752) and Ewald (Hebr. Gram., p. 298, 423); but without good grounds. LXX. often παντοκράτωρ. Vulg. in Pentat. *Omnipotens*.

שְׁדֵיאוּר ("casting forth of fire"), [*Shedeur*], pr. n. m., Num. 1:5; 2:10.

שַׁדִּין Job 19:29, is not to be taken as a simple word; but for a comp. from שֶׁ prefix and דִּין, *that* (there is) *a judgment*. קרי שַׁדּוּן id.

שָׁדַם an unused root of doubtful signification; whence—

שְׁדֵמָה f.—(I) Isa. 37:27, i. q. שְׁדֵפָה 2 Ki. 19:26; the letters מ and פ being interchanged; see under the letter ב.

(II) pl. שַׁדְמוֹת constr. שַׁדְמוֹת *fields*, Jer. 31:40; 2 Ki. 23:4, either planted with corn, Hab. 3:17, or with vines, *vineyards*, Deut. 32:32. Twice, Isaiah 16:8; Hab. 3:17, joined with a sing. verb. This signification, although there is no trace of it in the cognate languages, is sufficiently confirmed both by the context of the passages and the authority of the ancient versions. Some have sometimes unsuitably rendered it *vines*.

שָׁדַף TO BLAST, TO SCORCH (as the east wind grain), Gen. 41:23, 27 (Chald. שְׁדַף to burn.) Arab. اسدف black; سدف Conj. IV. to darken. Hence—

שְׁדֵפָה f., 2 Ki. 19:26; and—

שִׁדָּפוֹן m. *blasting* of grain, as done by the east wind (Gen. 41:6, seq.), 1 Ki. 8:37; Am. 4:9; Deut. 28:22.

שְׁדַר Ch. ITHPAEL, TO ENDEAVOUR, TO SEEK to do something, followed by לְ Dan. 6:15. In (the

places, in Ch. and Rabbin., it is written שָׂרַל (the letter r being softened).

שַׁדְרַךְ [*Shadrach*], pr. n. Ch. given to Hananiah, a companion of Daniel, in the court of Babylon (according to Lorsbach شادراك little friend of **the king**; according to Bohlen شادراه rejoicing in the way: and this latter explanation is the better), Dan. 1:7; 2:49; 3:12.

שָׁהַם an unused root, Arab. سهم to be pale, سهم arrow.

שֹׁהַם m.—(1) a species of gem; according to many *sardonyx* or *onyx*, so called from its resemblance to a human nail, Gen. 2:12; Ex. 28:9, 20; 35:9, 27; Job 28:16; Ezek. 28:13. See Braun, De Vestitu Sacerd. Hebr. ii. 18. J. D. Michaëlis (Supplemm. p. 2289) supposes it to be the onyx with whitish lines, comparing the Arab. مسهم a striped garment.

(2) [*Shoham*], pr. n. m. 1 Ch. 24:27.

שׁוֹ Job 15:31 כתיב, i. q. שָׁוְא.

שׁוֹא—(1) i. q. שָׁאָה TO MAKE A NOISE, TO CRASH; also *to be laid waste, destroyed;* whence שׁוֹא, שׁוֹאָה, מְשׁוֹאָה, תְּשֻׁאוֹת.

(2) i. q. Arab. ساءَ Med. Waw, *to be evil.* (Both these significations are also found joined in the verbs רָעַע, רָשַׁע, which see.) Hence שָׁוְא.

שׁוֹא m. pl. [with suff. שֹׁאֵיהֶם], *destruction, ruin*, Ps. 35:17. Root שׁוֹא No. 1. See f. שׁוֹאָה.

שָׁוְא m. (*shav'*, subst. of a form prop. segolate; but with the furtive Segol neglected, as in קֹשֶׁט, from the root שׁוֹא No. 2, Arab. سُوءٌ, سَوءٌ)—(1) *evil*—(*a*) which is committed, *wickedness, iniquity*. מְתֵי שָׁוְא wicked men, Job 11:11; Isa. 5:18, חַבְלֵי הַשָּׁוְא "cords of wickedness."—(*b*) which any one suffers, *calamity, destruction*, Job 7:3; Isa. 30:28, נָפַת שָׁוְא "fan of destruction." Both significations (*a, b*) are found in the following example, Job 15:31, "let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward."

(2) spec. *falsehood, a lie* (as on the other hand צַדִּיק also denotes *what is true*) Ps. 12:3; 41:7; Job 31:5; שֵׁמַע שָׁוְא a false report, Ex. 23:1; עֵד שָׁוְא false witness, Deu. 5:17; Ex. 20:7; לֹא תִשָּׂא אֶת־שֵׁם יְהוָה לַשָּׁוְא "utter not the name of Jehovah upon a falsehood," do not swear falsely, compare Psalm 24:4; Isa. 1:13; מִנְחַת שָׁוְא "a lying sacrifice," i. e. offered by a hypocrite without pious feeling. Hence—

(3) *emptiness, vanity, nothingness*, (used of any thing which disappoints the hope reposed upon it) Job 15:31; הַבְלֵי שָׁוְא vain idols, Ps. 31:7; Mal. 3:14; שָׁוְא עֲבֹד אֱלֹהִים "it is a vain (or useless) thing to serve God." Hence לַשָּׁוְא *in vain*, Jer. 2:30; 4:30; 6:29.

שְׁוָא [*Sheva*] pr. n. see שְׁיָה.

שׁוֹאָה f. (from the root שׁוֹא No. 1)—(1) *a storm, tempest*, so called from noise and crashing, Pro. 1:27 (שַׁאֲוָה כתיב); Eze. 38:9.

(2) *desolation*, often coupled by paronom. with the syn. מְשׁוֹאָה Zeph. 1:15. Hence *desolate regions, ruins*, Job 30:3, 14; 38:27.

(3) *destruction*, especially sudden, *ruin*, Psalm 63:10; לְשׁוֹאָה יְבַקְשׁוּ נַפְשִׁי "they lay wait for my life that they may destroy it," Isa. 10:3; 47:11; Ps. 35:8.

שׁוּב inf. absol. שׁוֹב fut. יָשׁוּב, apoc. and convers. וַיָּשָׁב, יָשֹׁב.

(1) *to turn about, to return* (Syr. and Chald. ܬܳܒ, תּוּב id. Arab. تَابَ; metaph. to be converted, as a sinner.) Constr. absol. Jud. 14:8; 19:7; 2 Sa. 6:20; followed by מִן out of (or from) any place, Ruth 1:22; followed by מֵאַחֲרֵי from a person (whom one has followed or pursued, Ruth 1:15; 2 Sa. 2:26, 30); followed by אֶל to any one, Gen. 8:12; 22:19; 37:30; or to a place, Gen. 37:29; although לְ is more frequently used of place, Gen. 18:33; 32:1; 33:16; Num. 24:25; also followed by an acc. of place, either with ה ָ Gen. 50:14; Ex. 4:20; or simply, Isa. 52:8; בְּשׁוּב יְיָ צִיּוֹן "when Jehovah shall return to Zion" (others take it "when Jehovah brings back Zion"), עֹבֵר וָשָׁב passing on and returning, i. e. passing hither and thither, Eze. 35:7; Zec. 7:14; 9:8.

Followed by another verb, *to return and do*, or *to return to do* (any thing) is the same as *to do again.* The latter verb is then put—(*a*) in a finite tense with ו prefixed, 2 Ki. 1:11, 13; וַיָּשָׁב וַיִּשְׁלַח "and he sent again," 2 Ki. 20:5; Gen. 26:18. Different from this is the usage in Hos. 2:11; אָשׁוּב וְלָקַחְתִּי "I will return and take away," (I will take away again what I had given).—(*b*) without the copula, Gen. 30:31; אָשׁוּבָה אֶרְעֶה "I will feed again."—(*c*) followed by a gerund, Job 7:7.

Figuratively used—(*a*) *to turn oneself* to any person or thing, e. g. to Jehovah, followed by אֶל and לְ

1 Ki. 8:33; Ps. 22:28; followed by עַל 2 Chr. 30:9; עַד Isa. 19:22; Joel 2:12; Amos 4:6; followed by בְּ Hos. 12:7; Absol. *to turn oneself*, Jer. 3:12, 14, 22; 2 Chr. 6:24; Isa. 1:27; שָׁבֶיהָ "her (Zion's) returned citizens," שְׁאָר יָשׁוּב a remnant shall return, Isa. 10:21.—(*b*) followed by מִן *to cease from, to leave off* any thing, as to turn from an evil way, 1 Ki. 13:33; Zec. 1:4; from sin, evil, Eze. 3:19; 14:6; 33:14; Job 36:10; from anger, Ex. 32:12; from justice, Eze. 18:24.—(*c*) followed by מֵעַל and מֵאַחֲרֵי *to turn oneself away* from any one, especially from Jehovah, Jos. 22:16, 23, 29; 1 Sam. 15:11 (simply Jos. 23:12); מֵעַל הַגִּלּוּלִים from the worship of idols, Eze. 14:6.—(*d*) *to return* into the possession of any thing, i.e. to recover it, followed by אֶל Eze. 7:13; Lev. 25:10; לְ Isa. 23:17.—(*e*) generally to turn oneself any where, where one was not before, Ps. 73:10.

(2) It is often applied to inanimate things, and would be rendered in Latin—(*a*) *reddi* [*to return, be restored*] (to a former owner); followed by לְ Lev. 27:24; Deu. 28:31; 1 Sa. 7:14; 1 Ki. 12:26.—(*b*) *restitui, instaurari* [*to be restored, renewed*], Hos. 14:8; of cities, Eze. 35:9 קרי; 1 Sa. 7:14; compare Eze. 16:55; of an ailing limb, 1 Ki. 13:6; 2 Ki. 5:10, 14; Ex. 4:7, and—(*c*) in a bad sense. שׁוּב אֶל עָפָר to be again turned into earth, Gen. 3:19; Ecc. 3:20, compare Isa. 29:17.—(*d*) *irritum fieri* [*to become void*], (used of a command, a prophecy, opp. to בּוֹא). Isa. 45:23; 55:11; Eze. 7:13.—(*e*) *Anger* is said *to return* when it is appeased, Gen. 27:44; Isa. 5:25; followed by מִן when it is turned away from any one, Gen. 27:45; 2 Ch. 12:12.

(3) causat. i. q. Hiphil—(*a*) *to bring back, to restore*, Num. 10:36; Psa. 85:5; especially in the phrase, שׁוּב שְׁבוּת to bring back captives, see שְׁבוּת.—(*b*) *to restore, renew*, Nah. 2:3. Sometimes in כתיב שׁוּב is taken causatively, where the Masorites have needlessly substituted Hiphil, Job 39:12; Psa. 54:7; Pro. 12:14; Jer. 33:26; 49:39; Joel 4:1.

Pilel שׁוֹבֵב causat. of Kal, in various senses.—(1) *to bring back*, Jer. 50:19; metaph. *to convert* to God, Isa. 49:5. See Kal No. 1, *a*.

(2) *to restore*, Isa. 58:12; followed by לְ Psalm 60:3; with נַפְשִׁי *to refresh*, Ps. 23:3; comp. הֵשִׁיב.

(3) *to turn away*, Micah 2:4; metaph. any one (from Jehovah), Isa. 47:10.

Pulal שׁוֹבַב, part. מְשׁוֹבֶבֶת *brought back*, i.e. rescued, delivered (from the power of enemies), Eze. 38:8.

Hiphil הֵשִׁיב, fut. יָשִׁיב, apoc. יָשֵׁב, convers. וַיָּשֶׁב—(1) *to cause to return*; hence *to bring back*, as captives, Jer 28:44; 33:11; 49:6, 39; *to withdraw* (the hand), Ps. 74:11; Lam. 2:3; also, *to repulse* Isa. 28:6, מְשִׁיבֵי מִלְחָמָה "who repel the wars," i.e. enemies. Isaiah 36:9; 14:27. מִי יְשִׁיבֶנּוּ "who shall repulse (i.e. hinder) him?" Job 9:12; 11:10; 23:13; Isa. 43:13. Specially—(*a*) הֵשִׁיב פְּנֵי פ׳ *to repulse the face* of any one, i.e. to deny him access, to refuse his petition (opp. to נָשָׂא פָּנִים), 1 Ki. 2:16, 17, 20; 2 Chr. 6:42.—(*b*) הֵשִׁיב נֶפֶשׁ *to bring back* any one's *life*, i.e. to refresh him, Ruth 4:15; Lam 1:11, 16, 19; since the life of a wearied person has as it were vanished, while that of a person refreshed is restored, 1 Sam. 30:12 [Kal]; Jud. 15:19 [Kal]. Trop. Ps. 19:8. But הֵשִׁיב רוּחוֹ is to draw the breath, Job 9:18.—(*c*) הֵשִׁיב חֵמָה, אַף to bring back, i.e. to appease anger, Job 9:13; Psa. 78:38; 106:23 (followed by מִן from any one, Pro. 24:18). הֵשִׁיב חֲמַת יְהוָה מִן to repel the anger of Jehovah, i.e. to turn it away from any one, Nu. 25:11; Ezra 10:14. But Isa. 66:15, is used of anger which is appeased because it is altogether poured out.

(2) *to restore* anything to any one (see Kal No. 2, *a*); followed by an acc. of anything, and dat. of pers. Ex. 22:25; Deu. 22:2; as anything purloined, Lev. 5:23; Num. 5:7. Hence—(*a*) *to reward, to recompense*, Prov. 17:13; followed by a dat. of pers. Ps. 18:21; 116:12; עַל of pers. Ps. 94:23; followed by an acc. of thing and dat. of pers. Gen. 50:15.—(*b*) הֵשִׁיב דָּבָר to return word, *to answer*; followed by an accus. of person (like עָנָה), 1 Ki. 12:6, 9, 16; also, *to bring back word*, as a messenger (Antwort zurückbringen), Num. 22:8; 13:26; 2 Sa. 24:13. In the sense of answering there is also said, ה׳ אֲמָרִים Pro. 22:21; ה׳ מִלִּין Job 35:4; simply הֵשִׁיב Job 33:5; 20:2, שְׂעִפַּי יְשִׁיבוּנִי "my thoughts answer me," i.e. they suggest what I shall answer.

(3) *to restore, to renew*, Ps. 80:4, 8, 20; Isaiah 1:26; Dan. 9:25. Compare Kal No. 2, *b*.

(4) *to revoke, to make void*, as an edict, Esther 8:5, 8; a decree, Amos 1:3, "because of the many transgressions of Damascus לֹא אֲשִׁיבֶנּוּ I will not revoke the things (which I have decreed)" (compare verse 4, 5, and Nu. 23:20); a blessing, Nu. 23:20.

(5) *to return* is sometimes used in the same sense as, *to bring again and again, to render*, as tribute, 2 Ki. 3:4; 17:3; 2 Ch. 27:5; Ps. 72:10; a sacrifice, Nu. 18:9. So in Lat. *sacra referre*, Virg. Georg. i 339; Æn. v. 598, 603.

(6) followed by מִן and מֵעַל to cause to return i. q. *to avert, to turn away* from any thing, e.g. ה׳ פָּנָיו מֵעַל גִלּוּלִים to turn his face from idols, Eze. 14:6; and without פָּנִים ibid., and Eze. 18:30, 32.

(7) followed by אֶל, עַל *to turn to, towards* any one, as—(*a*) הֵשִׁיב יָדוֹ עַל to turn one's hand against any one, Isa. 1:25; Am. 1:8; Psa. 81:15; followed by בְּ id.; 2 Sa. 8:3.—(*b*) הֵשִׁיב פָּנָיו לְ to turn one's face to any one, Dan. 11:18, 19.—(*c*) הֵשִׁיב אֶל־לֵב to recall (any thing) to mind, Deut. 4:39; 30:1; עַל לֵב Isa. 46:8; hence *to repent*, 1 Ki. 8:47.

Hophal, הוּשַׁב—(1) *to be brought back*, Exod. 10:8.

(2) *to be restored*, Gen. 42:28; 43:12; Num. 5:8.

Derivatives, תְּשׁוּבָה, מְשׁוּבָה, שִׁיבָה, שׁוּבָה, שׁוֹבָב, שׁוֹבֵב, and pr. n. מְשׁוֹבָב, יוֹשַׁב חֶסֶד, יָשָׁבְעָם, יָשׁוּב.

שׁוּבָאֵל [*Shubael*] see שְׁבוּאֵל.

שׁוֹבָב m.—(1) adj., *falling away, rebellious*, Jer. 3:14, 22; Isa. 57:17.

(2) [*Shobab*], pr. n. m.—(*a*) of a son of David, 2 Sam. 5:14; 1 Ch. 3:5; 14:4.—(*b*) 1 Ch. 2:18.

שׁוֹבֵב m., *apostate, rebel*, Jer. 31:22; 49:4.

שׁוּבָה f., *return;* metaph. *conversion*, Isaiah 30:15.

שׁוֹבָךְ (from the root שָׁבַךְ), [*Shobach*], pr. n. of a captain of Hadadezer, king of Zobah, 2 Sa. 10:16, 18; called in 1 Ch. 19:16, 18, שׁוֹפַךְ.

שׁוֹבָל (perhaps "flowing," or "a shoot;" see שֹׁבֶל), [*Shobal*], pr. n.—(1) of a son of Seïr, Gen. 36:20, 23, 29.—(2) m., 1 Ch. 2:50; 4:1.

שׁוֹבֵק ("forsaking"), [*Shobek*], pr. n. m., Neh. 10:25.

שׁוּג i. q. שָׂגַג and שָׁגָה; whence מְשׁוּגָה.

שׁוֹד see שֹׁד *desolation.*

שׁוּד pr. i. q שָׁדַד TO BE STRONG, TO BE POWERFUL; hence—

(1) *to act with violence, to lay waste.* Fut. יָשׁוּד Ps. 91:6.

(2) i. q. Arabic ساد *to rule.* Hence שַׁד lord, master.

I. **שָׁוָה** ["pr. kindred with צָוָה TO SET, TO PLACE; see Piel No. 2. Thes."]—(1) TO BE EVEN, LEVEL; see Piel. Hence—

(2) *to be equal* (in value), *to be equivalent to* any thing; followed by בְּ Pro. 3:15; 8:11: also, *to countervail* any thing. Esth. 7:4, אֵין הַצָּר שֹׁוֶה בְּנֵזֶק הַמֶּלֶךְ "the enemy could not countervail the king's damage," could not compensate it. Esth. 5:13, כָּל־זֶה אֵינֶנּוּ שֹׁוֶה לִי "all these things do not suffice me." Impers. שָׁוָה לִי it is made even to me, i. e. made to satisfy, Job 33:27.

(3) *to be fit, suitable* for any one; followed by לְ Esth. 3:8.

(4) *to be like, to resemble;* followed by לְ Prov. 26:4; Isa. 40:25.

Piel—(1) *to make level*, e. g. a field, Isa. 28:25; metaph. the mind, e. g. to compose, to calm the mind, Ps. 131:2; and ellipt., Isaiah 38:13, שִׁוִּיתִי עַד בֹּקֶר "I calmed (my mind) until morning." Vulg. and Jerome, *sperabam usque ad mane.* (In taking the sentence thus, כָּאֲרִי is referred to the following member; but others take from signif. No. 2, "I compared (myself) to a lion," sc. in roaring. Targ., I roared as a lion).

(2) *to put, to set*, i. q. שׂוּם, שִׁית, as often in Targ., Psa. 16:8; 119:30. שִׁוָּה פְּרִי to yield fruit (Frucht ansetzen), Hos. 10:1. Followed by עַל to bestow on any one (honour, help), Ps. 21:6; 89:20. Followed by an acc. and כְּ to make one like any thing, Ps. 18:34

Hiphil, *to liken, to compare*, Lam. 2:13.

Derivatives, שָׁוֶה, יִשְׁוָה, יִשְׁוִי.

II. **שָׁוָה** Chald. Ithpael, TO FEAR. To this root two occurrences in the Old Testament seem to belong. One in—

Piel, Job 30:22, כתיב, תְּמוֹגְגֵנִי תשוה (read תְּשַׁוֶּה) "thou makest me to melt, and frighteneſt me" (תּוּשִׁיָּה קרי). The other in—

Nithpael (a conjugation often used by the Rabbins, see Lehrg. p. 249). Prov. 27:15, "a dropping in the time of rain וְאֵשֶׁת מִדְוָנִים נִשְׁתָּוָה and a contentious woman are to be feared." Others comparing שָׁוָה No. I. 4, render נִשְׁתָּוָה *are alike.* Vulg. *comparantur.* Gr. Venet. ἰσοῦται, but things to be compared are never in the Proverbs joined together by so frigid a term of comparison.—Targ. a contentious woman *who brawls*, which may be defended by comparing סְתָו winter, storm, and Greek χειμασθῆναι ἀπειλαῖς, κεχειμᾶνται φρένες, pr. therefore, wintry, stormy. But the former explanation is the one which I prefer.

שְׁוָה or **שְׁוָא** Ch. i. q. Heb.

Pael, i. q. Heb. No. 2, *to put, to set*, followed by עִם to make equal or like to any thing (see עִם No. 1, *f*), Dan. 5:21.

Ithpael, *to be made, rendered*, Dan. 3:29.

שָׁוֵה ("plain"), [*Shaveh*], pr. n. of a valley to the north of Jerusalem, which was also called *the King's dale*, Genesis 14:17; 2 Sam. 18:18. But

שָׁוֵה קִרְיָתַיִם [*Shaveh Kiriathaim*], Gen. 14:5, is the plain near the city of Kiriathaim (in the tribe of Reuben), see קִרְיָה letter *g*.

שׁוּחַ—(1) TO SINK DOWN, TO SUBSIDE (Arab. ساخ Med. Waw, to be sunk into mire, compare שָׁחַח, שָׁחָה). Prov. 2:18, שָׁחָה אֶל־מָוֶת בֵּיתָהּ "her house (i.e. that of the strange woman) sinks down into Hades." So the Vulg. But as בַּיִת is constantly elsewhere masc., Aben Ezra applies שָׁחָה to the woman herself, "she sinks down to death (i.e. to Hades, which is to be) her house."

(2) Metaph. *to be bowed down*, of the soul. Ps. 44:26, שָׁחָה לֶעָפָר נַפְשֵׁנוּ "our soul is bowed down to the dust." Lam. 3:20, קרי.

HIPHIL, i. q. Kal No. 2. Lam. 3:20, כתיב.

Derivatives, שׁוּחָה, שִׁיחָה, שַׁחַת No. II.; and pr. n. שׁוּחַ, שׁוּחָם, יְשׁוֹחָיָה.

שׁוּחַ ("pit"), [*Shuah*], pr. n. of a son of Abraham and Keturah, and of an Arabian tribe sprung from him, Genesis 25:2; whence patron. and gent. שׁוּחִי Shuhite, Job 2:11; 8:1; 25:1. The province of the Shuhites I suppose to be the same as Σακκαία of Ptolemy, v. 15, to the east of Batanæa.

שׁוּחָה f.—(1) *pit*, Jer. 2:6; 18:20; Pro. 22:14.

(2) [*Shuah*] pr. n. m. 1 Chr. 4:11; called v. 4, חוּשָׁה.

שׁוּחָם (perhaps, "pit-digger"), [*Shuham*], pr. n. of a son of Dan, Num. 26:42; called, Gen. 46:23; חֻשִׁים. [Patron. ־ִמִי Num. 26:42.]

I. שׁוּט—(1) pr. TO WHIP, TO LASH, i. q. Arab. ساط. (Cogn. is the root שָׁבַט). Hence שׁוֹט, שֹׁטֵט, שַׁיִט a scourge.

(2) *to row* (as if to lash the sea with oars). Part. שָׁטִים rowers, Eze. 27:8, 26.

Derivatives, שַׁיִט No. 2, מָשׁוֹט.

(3) *to run quickly, to run up and down, to run about* (which many men do, as if they lashed the air with their arms, as oars; compare Lat. *remi*, used of a person's arms and feet, Ovid. Heroid. 18 fin. and yet more frequently used of the wings of birds), Num. 11:8; שׁוּט בָּאָרֶץ to go over a land, especially to inspect it, Job 1:7; 2:2; 2 Sam. 24:2, 8.

PILEL, שׁוֹטֵט i. q. Kal No. 3, Jer. 5:1; Am. 8:12; Zec. 4:10, "the eyes of God מְשׁוֹטְטִים בְּכָל־הָאָרֶץ running through all the earth," 2 Chr. 16:9. Metaph. *to run through a book*, i. e. to examine thoroughly, Dan. 12:4.

HITHPALEL, i. q. Pilel, Jer. 49:3.

II. שׁוּט, Aram. شَيط i. q. שָׁאַט *to despise*. Part. שָׁאט Eze. 16:57; 28:24, 26; see שָׁאַט.

שׁוֹט Arab. سَوْط masc. *a whip, a scourge*, Prov. 26:3; 1 Ki. 12:11. שׁוֹט לָשׁוֹן the scourge of a (calumniating) tongue, Job 5:21. Especially of the scourge of God, i. e. of calamities and misfortunes sent upon men by God, Isa. 10:26; Job 9:23. שׁוֹט שׁוֹטֵף an overflowing scourge, Isa. 28:15, 18; used of an overwhelming calamity (specially, a hostile host): compare Kor. Sur. lxxxviii. 12; lxxxix. 33.

שׁוּל an unused root; Arab. سال Med. Waw, to be loose, pendulous (specially, the belly); compare ذال to drag the train of one's robe (used of a woman). Hence—

שׁוּל m.—(1) *the train, flowing skirt of a robe*, i. q. שֹׁבֶל Isa. 6:1. גִּלָּה שׁוּלִים to uncover the skirt, i. e. to expose to the greatest shame, Jer. 13:22, 26; Nah. 3:5.

(2) *hem* of a garment, Ex. 28:33, 34.

שׁוֹלָל m. (from the root שָׁלַל), *divested*, either of garments, i. e. *naked*, or of shoes, *unshod* (according to LXX., Syr.), Mic. 1:8 קרי. Compare נָשַׁל No. 1, to put off the shoe.

(2) *a prisoner, a captive*, Job 12:17—19.

שׁוּלַמִּית *Shulamith*, pr. n. of the maiden who is celebrated in the Song of Solomon, Cant. 7:1. (Vulg. *pacifica*) But הַשּׁוּלַמִּית may be taken for the gentile noun, i. q. שׁוּנַמִּית *Shunamite* (for the town of *Shunem* is by Eusebius called *Sulam*) [Engl. Trans. "*the Shulamite*"]; and this, on account of the article, seems preferable. [This may be taken as the fem. form of *Solomon*.]

שׁוּם masc. *garlic*, Num. 11:5. Compare Celsii Hierobot. t. ii. page 53. (Arab. ثُوم, Syr. ܬܘܡܐ id.) It appears to be so called from the powerful odour which it emits; compare شَمّ to smell, شُمُوم something giving forth a smell.

[שׁוֹמֵר *Shomer*, pr. n. m. 2 Ki. 12:22; 1 Chron. 7:32.]

שׁוּן an unused root, perhaps i. q. שָׁאַן to be quiet; whence—

שׁוּנִי ("quiet"), [*Shuni*], m. pr. n. of a son of Gad, Gen. 46:16. Also, patron. of the same (for שׁוּנִיִּי), Nu. 26:15

שׁוּנֵם (perhaps "two resting-places," for שׁוּנַיִם, compare עֵנָם for עֵינַיִם), [*Shunem*], pr. n. of a town in the tribe of Issachar, Josh. 19:18; 1 Sam. 28:4; 2 Ki. 4:8; prob. *Sulem* of Eusebius (see σουβήμ), five miles south of Tabor: [prob. now Sôlam, سولم Rob. iii. 169]. Gentile noun שׁוּנַמִּי, f. ־ית 1 Ki. 1:3; 2:17; 2 Ki. 4:12.

שָׁוַע and שׁוּעַ not used in Kal, i. q. יָשַׁע—(1) TO BE AMPLE, BROAD; hence—

(2) *to be rich, wealthy* (see שׁוֹעַ, שׁוּעַ No. 1).

(3) *to be freed* from danger and distress (compare יָשַׁע).

PIEL שִׁוַּע *to ask for aid, to implore help*, Psa. 18:42; Job 35:9; 36:13; followed by אֶל Ps. 30:3; 88:14; 72:12.

Derivatives, שֶׁוַע—שַׁוְעָה.

שֶׁוַע m. *outcry, cry for help*, Ps. 5:3.

שׁוֹעַ—(1) *rich, opulent*, Job 34:19; Ezek. 23:23.

(2) *liberal, noble* (compare Arab. وسع Conj. VIII, X, to be liberal, noble), Isa. 32:5.

(3) i. q. שֶׁוַע *cry for help*, Isa. 22:5.

שׁוּעַ—(1) *wealth, riches*, Job 36:19.

(2) *cry for help*, Job 30:24.

(3) [*Shua*], pr. n. of a man, Gen. 38:2.

שׁוּעָא ("wealth"), [*Shua*], pr. n. m. 1 Chron. 7:32.

שַׁוְעָה f. i. q. שֶׁוַע Ps. 18:7; 39:13; 102:2.

שׁוּעָל m.—(1) *a fox*, Cant. 2:15; Lam. 5:18; Eze. 13:4; Neh. 3:35. (Arab. ثُعَالَة, but more frequently ثَعْلَب, with the addition of the letter ب, compare pr. n. שַׁעַלְבִּים, also שַׁעַלְבִים. As to the origin, Bochart, loc. cit., supposes the fox to be so called from a word, signifying to cough, which he refers to its yelping, comparing سعل to cough. However, I have little doubt that a fox has this name from the pit and underground hole where it dwells, from the root שָׁעַל, and that שׁוּעָל prop. denotes *excavator, burrower*, compare שָׁאַל No. II.) The name of foxes appears to have been commonly used as also including *jackals* (Pers. شغل Shagal), by the Hebrews, like the other orientals (compare Niebuhr's Beschreib. von Arabien, page 166); and these are apparently the animals intended, Jud. 15:4 (as foxes are not easily caught alive) and Psa. 63:11 (since foxes do not devour dead bodies, which jackals do). See Bochart, Hieroz. t. ii. p. 190, seq. ed. Lips.; Faber on Harmer's Observations, vol. ii. p. 270. Also his Archæol. t. i. p. 140; Rosenm. Alterthumsk. iv 2, 154.

(2) [*Shual*], pr. n.—(*a*) אֶרֶץ שׁוּעָל a district in the tribe of Benjamin, 1 Sa. 13:17.—(*b*) m. 1 Chr. 7:36.

שׁוֹעֵר m. (denom. from שַׁעַר) *a door-keeper*, 2 Ki 7:10, 11; 2 Ch. 31:14.

שׁוּף—(1) pr. (as was first seen by Umbreit on Job 9:17), i. q. שָׁאַף TO GAPE UPON [see note], hence *to lie in wait for* any thing, Gen. 3:15, הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב "he (the seed of the woman, man) shall lie in wait for thy head, and thou shalt lie in wait for his heel," he shall endeavour to crush thy head, and thou shalt endeavour to crush his heel. Hence—

(2) *to attack, to fall upon* any one, Job 9:17, "who falls upon me in a tempest." Metaph. Psa. 139:11, חֹשֶׁךְ יְשׁוּפֵנִי "darkness shall fall upon me," shall overwhelm me.

[*Note.* The above explanation of Gen. 3:15, is purely neologian; the passage applies not to man generally, but to Christ the seed of the woman; *bruise* is the simple meaning in each part of the verse.]

שׁוֹפָךְ [*Shophach*], see שׁוֹבָךְ.

שׁוּפָמִי [*Shuphamites*], patronymic from שְׁפוּפָם which see; Nu. 26:39.

שׁוֹפָר m. pl. שׁוֹפָרוֹת *a trumpet, horn, lituus*, Arab. سُبُور (different from חֲצוֹצְרָה) so called from its clear and sharp sound (see שָׁפַר No. 2), either made of horn, or else resembling a horn, i. q. קֶרֶן (Joshua 6:5; compare Josh. 6:4, 6, 8, 13), Ex. 19:16; Lev. 25:9; Job 39:25. Jerome on Hos. 5:8, "*buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraicè Sophar, Græcè κερατίνη appellatur.*" LXX. σάλπιγξ, κερατίνη. To blow a trumpet is תָּקַע שׁוֹפָר which see.

שׁוּק not used in Kal.—(1) TO RUN, like the kindred שָׁקַק; whence שׁוֹק leg, and שׁוּק street.

(2) *to run after, to desire, to long for* any thing; whence תְּשׁוּקָה desire, longing. Arabic شاق to excite desire; V. to manifest desire; شَوْق desire

HIPHIL, *to run over, to overflow* (überlaufen),

followed by an acc. of thing (with any thing), Joel 2:24, הֵשִׁיקוּ הַיְקָבִים תִּירוֹשׁ "the vats overflow with must.'

PILPEL שׁוֹקֵק causat. *to cause to overflow*, or *abound* (used of the earth), Ps. 65:10.

Derivatives, see under Kal No. 1, 2.

שׁוֹק f.—(1) *the leg*, the part of the body, from the knee to the foot, with which one walks or runs; see the root No. 1 (Arab. سَاق; Chald. שָׁק id.); both of persons, Isa. 47:2; Cant. 5:15, and of animals (when, perhaps, it includes the thigh), Ex. 29:22, 27; Lev. 7:32, 33; Num. 6:20; 1 Sam. 9:24. Poet. used of foot-soldiers, Psalm 147:10, לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה "he taketh not pleasure in the legs of a man," i. e. in infantry, as opp. to cavalry. There is a proverbial phrase, Jud. 15:8, וַיַּךְ אוֹתָם שׁוֹק עַל־יָרֵךְ "and (Samson) smote them legs upon thighs," he cut them in pieces, so that their severed members, legs and thighs, lay upon each other in heaps; i. e. he smote them even to utter destruction. A similar hyperbole is used in German, er hieb den Feind in die Pfanne, i. e. he cut them into bits of flesh, such as are cooked in a pot; and, er hieb ihn in Kochstücken.

Dual, שׁוֹקַיִם Prov. 26:7.

שׁוּק m., *a street*, Prov. 7:8; Eccl. 12:4, 5. Plur. שְׁוָקִים (compare דְּוָדִים from דּוּד), Cant. 3:2.

שׁוּר an unused root; Chald. and Syr. Peal and Pael, *to leap, to leap forward, to leap upon* any thing; also *to be strong;* Arab. ثَارَ to leap upon, to attack.

שׁוֹר m. epic. plur. שְׁוָרִים Hosea 12:12, *an ox*, so called from its strength and boldness, compare פַּר. (Arab. ثَوْر a bull, Chald. תּוֹרָא Syr. ܬܘܪܐ id., whence Gr., Latin, ταῦρος, *taurus*, Germ. Stier, see Grimm, Gramm., iii. p. 325). This is a general word for *one of the ox tribe* (ein Stück Rindvieh), without distinction of age or sex (compare Lev. 22:27; where a calf is meant, and Job 21:10, where a cow is intended, although joined, ἐπικοίνως, with a masculine verb), Ex. 21:37; Levit. 22:23, 28; 27:26; Num. 18:17; Deu. 14:4. Its collective is בָּקָר *oxen, a herd of oxen*, which see. Once (Genesis 32:6) also שׁוֹר is used collectively, like the other nouns of unity in this verse חֲמוֹר, שִׁפְחָה, עֶבֶד except צֹאן.

I. **שׁוּר** fut. יָשׁוּר—(1) i. q. תּוּר TO GO ROUND, TO GO ABOUT, TO JOURNEY, specially for the purpose of traffic, Ezek. 27:25; compare Chaldee. Once followed by בְּ *to go with* any thing, i. e. to offer the thing, Isaiah 57:9. (Arabic سَارَ Med. Ye to go a journey, Chald. שְׁיָרָא a company of journeyers, of merchants, also on the Palmyr. Monumm.; see Tychsen, Element. Syr., p. 76.)

(2) *to look around*, or *about* (the same verb often having the power both of looking and going, see הִשְׁקִיף, הִפְנָה)—(*a*) used of one looking forth from a height, followed by מִן Cant. 4:8.—(*b*) used of one lying in wait, *to lie in wait*, Jer. 5:26; Hos. 13:7; with an acc., Nu. 23:9.—(*c*) used of one who regards and cares for any thing, followed by an acc., like *circumspicere aliquid* (sich nach etwas umsehn). Job 24:15, לֹא תְשׁוּרֵנִי עָיִן "no eye will now care for me," niemand sieht sich jetzt nach mir um. Job 35:5, שׁוּר שְׁחָקִים "look round about upon the clouds." Job 35:13, שַׁדַּי לֹא יְשׁוּרֶנָּה "the Almighty will not regard it.' Simply—(*d*) *to behold*, Job 7:8

PILEL שׁוֹרֵר see שִׁיר.

Derivatives, שׁוּר No. I, תְּשׁוּרָה.

II. **שׁוּר** i. q. שִׁיר to sing, which see.

III. **שׁוּר** i. q. שָׂרָה, שָׂרַר, *to range, to put* (stones) in *order*, hence שׁוּר a wall, compare שׁוּרָה.

I. **שׁוּר** *a lier in wait, an enemy*, Psa. 92:12; compare שׁוֹרֵר and the root I, 2, *b*.

II. **שׁוּר**—(1) i. q. Arab. سُور *a wall*, Gen. 49:22; Psa. 18:30. Plur. שׁוּרוֹת. Job 24:11, בֵּין שׁוּרֹתָם "within their walls" (those of the rich), i. e. their houses.

(2) [*Shur*], pr. n. of a city on the borders of Egypt and Palestine, Gen. 16:7; 20:1; 25:18; 1 Sa. 15:7; 27:8. According to Josephus (Archæol., vi. 7, § 3; compare 1 Sam. 15:7), it is *Pelusium*, but this, in Hebrew, is called סִין. More correctly שׁוּר is placed where Suez now stands. The desert extending from the borders of Palestine to Shûr, is called, Ex. 15:22, מִדְבַּר שׁוּר; Nu. 33:8, מִדְבַּר אֵיתָם; now *Jofar*.

שׁוּר Chald. *a wall*, Ezr. 4:13, 16.

שׁוּשׁ an unused root, which appears to have had the signification of *whiteness*, hence שֵׁשׁ byssus and white marble, שַׁיִשׁ id.; and שׁוּשַׁן the lily. Kindred is יָשֵׁשׁ to be hoary.

שַׁוְשָׁא [*Shavsha*], see שְׂרָיָה.

שׁוּשַׁן m.—(1) *the lily*, prop. what is white, from the root שׁוּשׁ. מַעֲשֵׂה שׁוּשַׁן work or ornament resembling lilies, 1 Ki. 7:19. (Arab. and Syr. سوسن, سُوسَن,

ܫܘܫܢܐ id.; comp. Diosc, iii. 106, al. 116; Athen. xii. 1. Compare Celsii Hierobot., i. p. 383, seq.)

(2) שׁוּשַׁן עֵדוּת Psa. 60:1, an instrument of music, prop. so called from its resembling a lily. Various rings of trumpets and pipes are like the common lily, while the cymbal resembles the martagon lily, the name of which instrument has indeed been applied to this flower. Comp. שׁוֹשַׁן No. 2. שׁוּשַׁן עֵדוּת may be rendered *pipes of song*, as it were lyric, see עֵדוּת No. 3.

(3) [*Shushan*], pr. n. *Susa*, the chief city of Susiana (and of all Persia), in which the kings of Persia used to pass the winter, Dan. 8:2; Neh. 1:1; Est. 1:2. It was situated on the Eulæus, or Choaspes, where there is now the village of *Shush* (see Kinneir, Memoir, p. 99; Ker Porter, Travels, vol. ii. p. 411; compare Hoeck, Vet. Mediæ et Persiæ Monumm. p. 93); according to others at the village of *Suster* (see Josh. de Hammer in Opp. Soc. Geogr., Paris, vol. ii. p. 320—28; 333—41).

שׁוֹשַׁן id.—(1) *a lily*. Pl. שׁוֹשַׁנִּים Cant. 2:16; 4:5; 5:13; 6:2, 3; 7:3. Used of artificial lilies, 1 Ki. 7:22, 26.

(2) an instrument of music, resembling a lily, see שׁוּשַׁן No. 2. Pl. שׁשַׁנִּים Ps. 45:1; 69:1; 80:1.

שׁוֹשַׁנָּה f. *a lily*, 2 Ch. 4:5; Hos. 14:6; Cant. 2:1, 2.

שׁוּשַׁנְכָיֵא Gentile noun, Chald. pl. *the Susæans* [*Susanchites*], inhabitants of the city of Susa, see שׁוּשַׁן No. 3, Ezr. 4:9.

שׁוּשַׁק 1 Ki. 14:25 כתיב, where קרי reads שִׁישַׁק, which see.

שׁוּת to put, see שִׁית.

שׁוּתֶלַח (for שְׁאוּתֶלַח "crashing of rending"), [*Shuthelah*], pr. n. m.—(1) a son of Ephraim, Nu. 26:35.—(2) 1 Ch. 7:21. From the former is the patron. שׁוּתַלְחִי ibid.

שֵׁיזַב Ch. only found in—

Peel, or Peil שֵׁיזִיב, שֵׁיזַב to set free, to liberate. Fut. יְשֵׁיזִיב, inf. שֵׁיזָבָה Dan. 3:15, 17, 28; 6:17, 28. In Targg. very frequently. Syr. ܫܘܙܒ ibid.

Derivative, pr. n. מְשֵׁיזַבְאֵל.

שָׁזַף prop. i. q. שָׁדַף, Chald. שְׁדַף to scorch, to burn, especially as the sun, Cant. 1:6, שֶׁשְּׁזָפַתְנִי הַשָּׁמֶשׁ "for the sun hath burned me." Poet. applied to the eye (which is often compared to the sun, and *vice versâ*, see עַפְעַפַּיִם), as casting its glances on any thing, i. e. to look upon, Job 20:9; 28:7.

שָׁזַר i. q. Arab. شزر *to twist* a thread from right to left, or back-handed (ʒwirnen), to twist together several threads.

Hophal, שֵׁשׁ מָשְׁזָר byssus, twisted (of many threads), Ex. 26:1, 31, 36; 27:9, 18; 28:6, 8, 15, seq.

שַׁח m. (from the root שָׁחַח) *depressed, cast down*, Job 22:29; שַׁח עֵינַיִם "cast down of eyes," one depressed.

שָׁחַד to give, to bestow a gift, especially to free from punishment, Job 6:22. Followed by an acc. of pers. Eze. 16:33 (Syr. ܫܚܕ to give, once. Pa. often, used both in a good and in a bad sense) Hence—

שֹׁחַד m. *a present, a gift*, 1 Ki. 15:19; especially one to free from punishment, 2 Ki. 16:8; Pro 6:35 (compare Job 6:22); or to corrupt a judge, Ex. 23:8; Deu. 10:17; לָקַח שֹׁחַד to take a reward, Psalm 15:5; 26:10; 1 Sam. 8:3.—Prov. 17:8, אֶבֶן חֵן הַשֹּׁחַד בְּעֵינֵי בְעָלָיו "a precious stone is a gift in the eyes of its lord," i. e. to him who receives it (compare בַּעַל No. 4).

שָׁחָה (compare שׁוּחַ and שָׁחַח)—(1) to bow oneself down, Isa. 51:23 (Chald. id. and more frequent).

(2) *to sink down, to be depressed.* Compare derivatives שְׁחוּת, שְׁחִית.

Hiphil, הִשְׁחָה *to depress*, metaph. the heart, Pro. 12:25.

Hithpalel, הִשְׁתַּחֲוָה (with the third radical doubled, like נָאוָה, נַאֲוָה from the root נָאָה) fut. apoc. יִשְׁתַּחוּ, in pause יִשְׁתָּחוּ.

(1) to prostrate oneself before any one out of honour, *προσκυνεῖν*, followed by לְ of pers. Gen. 23:7; 37:7, 9, 10; more rarely לִפְנֵי Gen. 23:12; עַל Lev. 26:1. Those who used this mode of salutation fell on their knees and touched the ground with the forehead (whence there is often added אַפַּיִם אַרְצָה Gen. 19:1; 42:6; 48:12), and this honour was not only shown to superiors, such as kings and princes, 2 Sam. 9:8; but also to equals; Gen. 23:7; 37:7, 9, 10 [?]; but especially—

(2) in worshipping a deity; hence *to honour* God *with prayers*, Gen. 22:5; 1 Sa. 1:3; even without prostration of body, Gen. 47:31; 1 Ki. 1:47.

(3) *to do homage, to submit oneself.* Ps. 45:12,

"(the king) is thy lord, הִשְׁתַּחֲוִי לוֹ render homage to him" [this king is Christ, who is to be worshipped as being God over all]. Inf. Ch. הִשְׁתַּחֲוָיָה 2 Ki. 5:18. As to מִשְׁתַּחֲוִיתֶם, see Analyt. Ind.

Derivatives, see under Kal No. 2.

שְׁחוֹר see שִׁיחוֹר.

שְׁחוֹר m. *blackness*, Lam. 4:8. Root שָׁחַר.

שְׁחוּת f. *a pit*, Prov. 28:10; from the root שָׁחָה No. 2. Compare שׁוּחָה.

שָׁחַח i. q. שׁוּחַ and שָׁחָה (compare שָׁכַךְ), pret. שַׁחוֹתִי, plur. שַׁחוּ and שָׁחֲחוּ, fut. יָשֹׁחַ.

(1) TO SINK DOWN, Hab. 3:6; used of beasts of prey couching down and lying in wait in their lairs, Job 38:40.

(2) *to be bowed down, cast down*, Psa. 10:10; 107:39; Isa. 2:11, 17; specially with sickness, Psa. 35:14; 38:7; Lam. 3:20; also, *to submit oneself*. Isa. 60:14, וְהָלְכוּ אֵלַיִךְ שְׁחוֹחַ "they shall come to thee bowing down." Job 9:13; Pro. 14:19.

NIPHAL, *to be bowed down*, Isa. 2:9; 5:15. Used of a depressed and attenuated voice, Ecc. 12:4. Pregn. Isa. 29:4, וּמֵעָפָר תִּשַּׁח אִמְרָתֵךְ "and thy depressed (slender) voice shall be heard from the dust."

HIPHIL, *to bring down, to humble*, Isaiah 25:12; 26:5.

HITHPOEL, *to be cast down* (the soul), Psa. 42:7, 12; 43:5.

Derivative, שַׁח.

שָׁחַט Arab. سحط—(1) TO SLAY animals, Gen. 37:31; Isa. 22:13; especially a victim, Levit. 1:5, 11; and even a human victim, Gen. 22:10; Isa. 57:5. Hos. 5:2, שַׁחֲטָה שֵׂטִים הֶעְמִיקוּ "in slaughtering (victims) they make deep their transgression."

(2) *to kill* (persons), 2 Ki. 25:7; Jerem. 39:6. חֵץ שׁוֹחֵט Jer. 9:7, a deadly arrow. In קרי there is שָׁחוּט, the sense not being different, prop. made to kill.

(3) זָהָב שָׁחוּט 1 Ki. 10:16, 17; 2 Chr. 9:15, 16, prob. *mixed gold*, alloyed with another metal, comp. Arab. سحط to dilute wine with water; see more in Comment. on Isaiah 1:22. The LXX. understood gold *beaten out*, compare שָׁטַח to spread out, the letters being transposed.

NIPHAL, pass. of No. 1, Levit. 6:18; Num. 11:22. Hence—

שְׁחִיטָה f. *the slaying* of victims, 2 Chr. 30:17.

שְׁחִין masc. *an inflamed ulcer, a boil* (see the root שָׁחַן) Ex. 9:9, 11; Lev. 13:18—20. שְׁחִין מִצְרַיִם the boil of Egypt, Deu. 28:27, 35; and שְׁחִין רָע Job 2:7; used of a kind of black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the skin being covered with black scales, and the feet swelling up. Compare Plin. H. N., xxvi. § 5. Schilling, De Lepra, p. 184.

שָׁחִים m. Isa. 37:30, i. q. סָחִישׁ which see. This would seem to be the primitive form, prop. denoting *sprout, shoot*, comp. the root שָׁחַץ, Arab. شخص to lift oneself up, to lift the eyes, perhaps Heb. *to sprout, to shoot forth*. We may also compare יַחַשׂ prop. offspring, progeny.

שְׂחִיף or **שְׁחִיף** masc. *a board*, as being thin, so called from its being pared, planed away (dünnge-hobeltes Brett), from the root שָׁחַף, Eze. 41:16.

שְׁחִית f. *a pit*, plur. שְׁחִיתוֹת (compare Lehrgeb. p. 527) Ps. 107:20; Lam. 4:20; from the root שָׁחָה to sink down.

שְׁחִיתָה f. Chald. evil deed, see שְׁחַת.

I. **שָׁחַל** an unused root, Arab. سحل to peel off, to shell, to scale, whence שְׁחֵלֶת. To this answer in the Indo-Germanic languages, σκῦλον, Germ. Schale, schälen, Engl. *to scale*.

II. **שָׁחַל** perhaps, *to roar*, as a lion. Compare Arab. سحل to bray, as an ass, سَحِيل *vox in pectore reciprocata*, the braying of an ass. Jeuhari and Kam.; cognate roots are צָלַל, הָלַל, German, hallen, gellen schallen (Notk. stellen). Hence—

שַׁחַל m. *a lion*, a poetic word, Job 4:10; 10:16; 28:8; Psa. 91:13; Prov. 26:13; Hos. 5:14; 13:7. Bochart (Hieroz.) understands the blackish lion of Syria (Plin. H. N., viii. 17). Compare שָׁחֹר, the letters ל and ר being interchanged.

שְׁחֵלֶת f. Ex. 30:34; according to Hebrew interpreters, *unguis odoratus*, prop. the covering or *shell* of a kind of muscle found in the lakes of India, where the nard grows; which, when burning, emits an odour resembling musk: this is now called *blatta byzantina*, Teufelsklaue. See Dioscorid., ii. 10; and the Arabian writers in Bochart (Hieroz. ii. p. 803, seq.) The root is שָׁחַל to peel off, compare שִׁיחְלָא the pod of dates.

שָׁחַן an unused root, Arab. سخن to be hot, to be inflamed, Syriac ܫܚܢ Pa. to ulcerate, whence שְׁחִין ulcer, which see.

שָׁחַס an unused root, see שָׁחִיס.

שָׁחַף—(1) i. q. סָחַף, and transp. חָסַף, חָשַׂף (which see), TO BARK, TO PEEL OFF, TO HEW OFF, see שָׁחִיף.

(2) *to become attenuated*, hence *lean*, i. q. Arab. سخف. Hence שַׁחֶפֶת and—

שַׁחַף m. Lev. 11:16; Deut. 14:15; according to LXX. and Vulg. *larus* (Seemewe), *gull*, an aquatic bird, so called from its leanness; see Bochart, Hieroz. II. lib. ii. cap. 18.

שַׁחֶפֶת f., *consumption*, Lev. 26:16; Deu. 28:22.

שָׁחַץ an unused root; Arab. شخص to raise oneself up; compare שָׁחַס. Hence—

שַׁחַץ m., *elation, pride* (Arab. شخص; Talmud. שחץ id.), Job 28:8; 41:26, בְּנֵי שַׁחַץ Vulg. *filii superbiæ*, i. e. the larger ravenous beasts, as the lion; so called from the pride of walking. *Lions* is the rendering of the Chaldee intp., chap. 28; but the other passage demands the above wider signification. Compare Bochart, Hieroz. I., p. 718.

שַׁחֲצִים ("lofty places"), [*Shahazimah*], pr. n. of a town in the tribe of Issachar, Josh. 19:22 קרי; שַׁחֲצוֹם כתיב.

שָׁחַק—(1) TO RUB OR BEAT IN PIECES, i. q. Arab. سحق, Exod. 30:36. Figuratively applied to enemies, Ps. 18:43.

(2) *to rub* or *wear away*. Job 14:19, אֲבָנִים שָׁחֲקוּ מַיִם "the waters wear away (hollow out), the stones." Hence—

שַׁחַק m.—(1) *dust;* so called as being made small, Isa. 40:15.

(2) *a cloud* (Arab. ساحق a thin cloud; prop. apparently a cloud of dust, as something similar). Plur. clouds, Job 38:37; to which are ascribed showers, Job 36:28; Ps. 78:23; Prov. 3:20; thunder (Psa. 77:18). Meton. used of *the firmament of heaven*, i. q. שָׁמַיִם and רָקִיעַ. Job 37:18, "hast thou, like him (God), spread out the sky (שְׁחָקִים) which is firm like a molten mirror?" Prov. 8:28; Job 37:21; Deut. 33:26; Job 35:5; Psa. 68:35 (where, in the other hemistich, there is שָׁמַיִם). So also the sing., Psalm 89:7, 38. (Sam. שחקיה for שָׁמַיִם Gen. 7:19.)

I. **שָׁחַר** TO BE OR BECOME BLACK (Aramæan ܫܚܪ, שְׁחַר id). Pregn., Job 30:30, עוֹרִי שָׁחַר מֵעָלַי "my skin is black (and draws away) from off me."

Derivatives, שְׁחֹר, שָׁחוֹר, שְׁחַרְחֹר, and pr. n. שִׁיחוֹר.

II. **שָׁחַר**—(1) pr. apparently TO BREAK, TO BREAK FORTH, as light, the dawn, whence—

(2) to break in, to pry in, hence *to seek*, compare בָּקַר No. 3. In Kal once found, Proverbs 11:27; see Piel.

PIEL שִׁחֵר *to seek*, a word altogether poetic. Followed by an acc. Job 7:21; Prov. 7:15; 8:17; and ל with an inf. Job 24:5; Proverbs 13:24, אֹהֲבוֹ שִׁחֲרוֹ מוּסָר "he who loveth (his son) seeks (i. e. as it were carefully prepares) chastisement for him." The suff. must be regarded as in the dative. *To seek God* is—(*a*) to long after him, Ps. 63:2; Isa. 26:9. —(*b*) to turn oneself to him, Hos. 5:15; Ps. 78:34. Followed by אֶל Job 8:5.

Derivatives, מִשְׁחָר, pr. n. שְׁחַרְיָה and—

שַׁחַר m. *dawn, morning* (Arab. سحر id.), Gen. 19:15; Josh. 6:15. Poet. there are ascribed to it eyebrows (see עַפְעַפַּיִם); wings, Ps. 139:9. בֶּן־שַׁחַר "son of the morning;" used of Lucifer [i. e. the morning star] (see הֵילֵל), Isa. 14:12. Hos. 6:3, כְּשַׁחַר נָכוֹן מֹצָאוֹ "his going forth (is) established like the morning," i. e. Jehovah's advent, but Hos. 10:15, "like the morning (quickly) shall he be cut off." Adv. *mane, at* or *in the morning*. Psalm 57:9; 108:3. Metaph. used of *felicity* again dawning after misery, Isaiah 8:20 (see אֲשֶׁר B, No. 8); Isai. 47:11; 58:8. The same figurative use is made of the word בֹּקֶר Job 11:17; נֶשֶׁף Jer. 13:16; and Arab. صبح. Enwari Soheil: "in calamity there is hope, for the end of a dark night is the dawn."

שָׁחֹר & **שָׁחוֹר** m. adj. *black*, used of hair, Levit. 13:31, 37; a horse, Zec. 6:2, 6; blackish colour of the face, Cant. 1:5.

שְׁחֹר see שִׁיחוֹר.

שַׁחֲרוּת f. *the time of dawn*, metaph. used of *youth*, Ecc. 11:10.

שְׁחַרְחֹר f. שְׁחַרְחֹרֶת *blackish*, used of the colour of the skin, Cant. 1:6. As to diminutive adjectives of the form יְרַקְרַק, אֲדַמְדָּם, see Lehrg. p. 497, and Heb. Gramm. § 54, 3, § 83, No. 23.

שְׁחַרְיָה ("whom Jehovah seeks for"), [*Shehariah*], pr. n. m., 1 Ch. 8:26.

שַׁחֲרַיִם ("two dawns;" compare עַרְבַּיִם, צָהֳרַיִם), [*Shaharaim*], pr. n. m., 1 Ch. 8:8.

שָׁחַת not used in Kal. Arabic سحت to destroy.

Piel שִׁחֵת—(1) trans., *to destroy, to ruin*, either by laying waste, as a country, a region, a field, Gen. 9:11; 19:13; Joshua 22:33; 2 Sam. 24:16; Jer. 12:10, or by pulling down, as walls, a city, Genesis 13:10; Eze. 26:4; or by wounding, Ex. 21:26; or by killing, both individuals, 2 Sam. 1:14, and whole peoples, Gen. 6:17; 9:15; Num. 32:15; Isa. 14:20. Metaph., Am. 1:11, שִׁחֵת רַחֲמָיו "he destroyed (i. e. suppressed) his mercy." Ezek. 28:17, שִׁחַתָּ חָכְמָתְךָ עַל־יִפְעָתֶךָ "thou hast destroyed thy wisdom, because of thy beauty;" thou art so taken with the latter, that thou hast neglected the former.

(2) *to act wickedly*, for the more full שִׁחֵת דְּרָכָיו Ex. 32:7; Deut. 9:12; 32:5. Comp. Hiph. No. 2.

Hiphil—(1) i. q. Piel No. 1, *to destroy*, either by laying waste and destroying, as a land, a kingdom, Jer. 36:29; 51:20; a city, Gen. 19:14; 2 Ki. 18:25; or by killing, as a man, 1 Sa. 26:15; enemies, 2 Sa. 11:1; or by harming in any manner whatever, Pro. 11:9. הַמַּלְאָךְ הַמַּשְׁחִית the destroying angel, 2 Sam. 24:16; and simply הַמַּשְׁחִית Ex. 12:23, is the angel of God who inflicts calamities and death upon men. אַל תַּשְׁחֵת (destroy not) in the titles of Ps. 57, 58, 59, 75, seems to be the beginning of a song, to the tune of which those Psalms were to be sung.

(2) הִשְׁחִית דַּרְכּוֹ Gen. 6:12; הִ׳ עֲלִילוֹת Zeph. 3:7; *to act wickedly*, and without the acc. id., Deu. 4:16; 31:29; Jud. 2:19; Isa. 1:4. Compare הֵרַע. In the words אִישׁ מַשְׁחִית Prov. 28:24, and בַּעַל מַשְׁחִית Prov. 18:9, מ׳ appears to be a subst. (see מַשְׁחִית No. 1), *a man of destruction*, i. e. in chap. 28, act., *a destroyer, a waster;* but in chap. 18, pass., one who brings destruction on himself, one who wastes his own goods, *a prodigal.*

Hophal הָשְׁחַת *to be corrupted*, Pro. 25:26; Mal. 1:14.

Niphal—(1) *to be corrupted*, e. g. by putridity, Jer. 13:7; in a moral sense, Gen. 6:11, 12.

(2) *to be laid waste*, Ex. 8:20.

Derivatives, מַשְׁחִית, מַשְׁחֵת, מִשְׁחָת, מָשְׁחָת.

שְׁחַת Ch. *to destroy*. Part. pass. Dan. 2:9, מִלָּה כִדְבָה וּשְׁחִיתָה "a lying and corrupt word." Neutr. שְׁחִיתָה *something done wickedly, a crime*, Dan. 6:5.

שַׁחַת f. with suff. שַׁחְתָּם Ezek. 19:4, 8 (from the root שׁוּחַ, like נַחַת, from the root נוּחַ), *a pit*—(*a*) in which snares are laid for wild beasts, and metaph. used of snares, Ps. 7:16; 9:16; 35:7; 94:13; Pro. 26:27; Eze. loc. cit.—(*b*) a cistern, in which there is mud, Job 9:31.—(*c*) an underground prison, Isa. 51:14.—(*d*) especially *the sepulchre*, Psa. 30:10; Job 17:14 [?]; 33:18, 30. יָרַד שַׁחַת to go down into the grave, Job 33:24; Psalm 55:24; עָבַר בַּשַּׁחַת to perish in the grave, Job 33:28. רָאָה שַׁחַת see (i. e. to experience) the sepulchre, Ps. 16:10 [see below] 49:10.—LXX. often render שַׁחַת by διαφθορά (as if it were from שִׁחֵת διαφθείρω), but not with the signification of *corruption* but of *destruction* (see the instances in Kircher and Trommius) [see below]. The Greek word has been taken in the signification of *corruption* by Luke [i. e. by the Holy Ghost, who inspired him], Acts 2:27; 13:35, seqq.; but it would be difficult to prove that the Hebrew word שַׁחַת should be taken in the sense of *corruption*, from שָׁחַת, even in a single passage [?]. Some may cite Job 17:14, where in the other hemistich there is רִמָּה, and שַׁחַת is called *pater*, which may seem to be only suitable to a masculine noun; but the sacred writers are not accustomed to regard the etymology or sex of nouns in such cases, comp. אִישׁוֹן בַּת עַיִן Psa. 17:8.

[*Note.* It is clear from the authority of the New Test. that there is a שַׁחַת m. signifying *corruption*, from שָׁחַת; perhaps it is only found in the cited places, Ps. 16:10, and Job 17:14.]

שִׁטָּה fem. (for שִׁנְטָה, Arab. سَنْط), *acacia, spina Ægyptiaca* of the ancients (*Mimosa nilotica*, Linn. Schotenborn), a large tree growing in Ægypt and Arabia, having the bark covered with black thorns (from which gum Arabic exudes); it has blackish pods (whence Germ. Schotenborn), the wood is very hard, and when it grows old it resembles ebony, Isa. 41:19; Celsii Hierobot. t. i. page 499; Jablonskii Opusc. ed. te Water, t. i. page 260.

Pl. שִׁטִּים—(1) *acacias*, whence עֲצֵי שִׁטִּים acacia wood, Ex. 25:5, 10, 13; 26:26; 27:1, 6.

(2) [*Shittim*], pr. n. of a valley in the land of the Moabites on the borders of Palestine, Nu. 25:1; Josh. 2:1; 3:1; Mic. 6:5; fully נַחַל הַשִּׁטִּים (valley of Acacias), Joel 4:18.

שָׁטַח TO SPREAD OUT, TO EXPAND (Syr. ܫܛܚ, Arab. سَطَحَ, Æthiop. ሰጥሐ: id.). Job 12:23, שֹׁטֵחַ לַגּוֹיִם "he spreads out the peoples," i. e. gives them ample territories; especially, to spread out something on the ground, e. g. bones, Jer. 8:2; quails, Num. 11:32; polenta, 2 Sa. 17:19.

Piel, *to spread out* (one's arms), Ps. 88:10.

Derivatives, מִשְׁטָח, מִשְׁטוֹחַ.

שֹׁטֵט m. (taken from Pilel), *a whip, a scourge*, Josh. 23:13, i. q. שׁוֹט.

שָׁטַף fut. יִשְׁטֹף—(1) TO GUSH OUT, TO FLOW

OUT ABUNDANTLY, Psa. 78:20. גֶּשֶׁם שֹׁטֵף an overflowing shower, Eze. 13:13; 38:22.

(2) *to inundate, to overwhelm;* used of a river, Isa. 30:28; 66:12; metaph. of an army, Dan. 11:10, 26, 40. Followed by an acc.—(*a*) *to overwhelm* any thing, Jer. 47:2; and more strongly *to overwhelm and swallow up with water.* Psa. 69:3, שִׁבֹּלֶת שְׁטָפָתְנִי "the flood has swallowed me up;" verse 16; 124:4; Isaiah 43:2; Cant. 8:7.—(*b*) *to sweep away with a flood,* Isa. 28:17; Job 14:19, "the flood sweepeth away the dust of the earth;" Eze. 16:9; and on the contrary—(*c*) *to bring in as with a flood.* Isa. 10:22, כִּלָּיוֹן חָרוּץ שׁוֹטֵף צְדָקָה "the destruction is decreed, bringing in justice as with a flood," i. e. overwhelming the wicked with deserved punishment. צְדָקָה is accus. governed by the verb שׁוֹטֵף.—(*d*) *to wash* any thing, Lev. 15:11; 1 Kings 22:38.

(3) Metaph. *to rush swiftly* (as a horse), Jer. 8:6. Compare No. 1.

NIPHAL.—(1) *to be overwhelmed* (with a hostile force), Dan. 11:22.

(2) *to be washed,* Lev. 15:12.

PUAL, i. q. Niph. No. 2. Lev. 6:21. Hence—

שֶׁטֶף and **שֵׁטֶף** m. (1) *effusion, outpouring,* e. g. of rain, Job 38:25; of a torrent, whence metaph. Prov. 27:4; שֶׁטֶף אַף "an outpouring, i. e. a torrent (like a rapid torrent) is anger."

(2) *inundation, flood,* Ps. 32:6; Nah. 1:8; Dan. 9:26; קִצּוֹ בַשֶּׁטֶף "his end (cometh) as a flood," i. e. suddenly (compare בַּשַּׁחַר Hos. 10:15.) Metaph. used of an overflowing army, Dan. 11:22.

שָׁטַר Arab. سطر TO WRITE, whence Part. שֹׁטֵר prop. *a scribe.* (LXX. γραμματεύς, γραμματοεισαγωγεύς. Syr. ܣܳܦܪܳܐ), hence from the art of writing having in very ancient times been especially used forensically (compare כָּתַב letter *d*, كاتب a scribe and judge, Gr. γράφειν, γράφεσθαι), *a magistrate, prefect of the people* (comp. Arab. سيطر to excel in any thing followed by على, مسيطر a prefect. Targ. סַרְכָן, סָרֵךְ, Vulg. *magister, dux, exactor.* Specially, שֹׁטְרִים is used of—(*a*) the prefects of the people of Israel in Egypt, Ex. 5:6—19; and in the desert, Nu. 11:16 (used of the seventy elders); Deuter. 20:9; 29:9; 31:28; Josh. 1:10; 3:2; 8:33; 23:2; 24:1. —(*b*) magistrates in the towns of Palestine, Deut. 16:18; 1 Chr. 23:4; 26:29; 2 Chr. 19:11; 34:13. Used of the superior magistrates, Prov. 6:7; and 2 Ch. 26:11 (where there is no need to understand a military officer, as a census of soldiers might be taken by a civil magistrate).

שְׂטַר (or rather שְׂטַר, as twenty-six MSS. and editions read, which are also supported by 11 others, which read סְטַר) Ch. Dan. 7:5, *a side.* (In Targg. סִטְרָא, כְּטַר, Syr. ܣܶܛܪܳܐ id., Arab. شطر side of any thing.)

שִׁטְרַי (γραμματικός), [*Shitrai*], pr. n. m. 1 Ch. 27:29 כתיב, שִׁרְטַי קרי.

שַׁי m. (for שְׁיָא, like גַּי valley, for גַּיְא, שַׁו for שָׁוְא), *a gift, present,* so called from its being brought (see the root שָׁיָא), in this phrase הוֹבִיל שַׁי to bring gifts, Ps. 68:30; 76:12; Isa. 18:7.

שָׁיָא or **שָׁיָא** an unused root, Arabic شيى to will, Conj. II. *to bring, to impel.* Hence apparently שַׁי, for שְׁיָא.

[**שְׁיָא** pr. n. m. *Sheva,* 2 Sam. 20:25 כתיב, see שְׁוָיה.]

שִׁיאוֹן ("overturning," from the root שׁוֹא), [*Shihon*], pr. n. of a town of Issachar, Josh. 19:19.

I. **שִׁיבָה** f. (from the root שׁוּב) *return,* and concr. *those who return,* Ps. 126:1.

II. **שִׁיבָה** (for יְשִׁיבָה, from the root יָשַׁב) f. *dwelling,* 2 Sa. 19:33.

שִׁיָה an uncertain root, to which apparently may be referred fut. apoc. תֶּשִׁי (of the form יֶהִי), Deut. 32:18. LXX. ἐγκατέλιπες. Vulg. *dereliquisti;* in the other hemistich וַתִּשְׁכַּח (hast forgotten). Apparently שִׁיָה signifies the same as שָׁהָה, سها to forget, to neglect; whence سهو want of care, ה between two vowels being changed into י, as is often done, compare צָהָה and צָיָה, פָּהָה and פָּיָה, זָהָה and زهى ;زين to adorn, نها and نيا to be raw (flesh); also יֵיטִיב for יְהֵיטִיב; and also compare the same change of the letter א in דָּאָה, דַּיָּה (vulture), ܩܳܡ, ܩܳܐܶܡ; unless תֶּשִׁי be rather taken from the verb שָׁהָה itself, as if contracted from תִּשְׁהֶי (for תִּשְׁהֶה, compare תֶּמְחִי Jer. 18:23, for תִּמְחֶה), compare זוֹ for זֶהוּ. Others have less appropriately compared Arab. سوى IV. to omit (prop. to lay aside, bey Seite legen); for the root سوى answers to the Heb. שָׁוָה, שָׁוָה.

שִׁיז an unused root, Arab. to love violently; whence may be taken—

שִׁיזָא [*Shiza*], pr. n. m. 1 Ch. 11:42.

שֵׁיזַב to liberate, see שֵׁזַב.

שִׁיחָה (from the root שׁוּחַ) i. q. שׁוּחָה *a pit*, Psa. 119:85; 57:7.

שִׁיחוֹר, שִׁחוֹר, שִׁחֹר [*Shihor, Sihor*], properly "black," "turbid" (root שָׁחַר), hence pr. n. (in Heb. just as יְאֹר is Egyptian), of the river *Nile*, so called from its muddy and turbid waters (whence Lat. *Melo*, i. q. μέλας, according to Festus and Serv. ad Georg. iv. 291; Æn. i. 745, iv. 246). Isa. 23:3, זֶרַע שִׁחֹר קְצִיר יְאוֹר "the sowing of Shihor, the harvest of the Nile." (Vulg. *Nili.*) Jerem. 2:18. In two places (Joshua 13:3; 1 Ch. 13:5), *Shihor* is placed on the southern borders of Palestine, where *the river of Egypt* (נַחַל מִצְרַיִם see נַחַל) would rather have been expected [but they surely were the same], but in a similar sentence, Gen. 15:18, the Nile is also mentioned.

שִׁיחוֹר לִבְנָת Joshua 19:26 [*Shihor-libnath*], pr. n. of a river or small stream, which flows into the sea, in the tribe of Asher, according to the opinion of J. D. Michaelis, *the river of glass* (compare לְבֵנָה No. 1), i. e. Belus, from the sand of which glass was first made by the Phœnicians.

שַׁיִט m.—(1) i. q. שׁוֹט *a whip, a scourge*, Isa. 28:15 כתיב.

(2) *an oar*, i. q. מָשׁוֹט Isa. 33:21.

שִׁילֹה—(1) *tranquillity, rest;* from the root שָׁלָה of the form כִּישׁוֹר, קִיטוֹר; and if a derivative of a verb לה be wanted, גִּלֹה from the root גָּלָה. This power of the word seems to be that which it has in the much discussed passage, Gen. 49:10, "the sceptre shall not depart from Judah ... עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּים until tranquillity shall come, and the peoples shall obey him (Judah). Then let him bind," etc.; i. e. Judah shall not lay down the sceptre of the ruler, until his enemies be subdued, and he shall rule over many people; an expectation belonging to the kingdom of the Messiah, who was to spring from the tribe of Judah. Others whom I followed in edit. 1, take שִׁילֹה in this passage as a concrete, and render it *the peaceable one, peace-maker;* either understanding the Messiah (compare שַׂר שָׁלוֹם Isa. 9:5), or Solomon (compare שְׁלֹמֹה 1 Ch. 22:9); so the Samaritans (see Repert. f. bibl. und morgenländ. Litt. xvi. 168). The ancient versions take שִׁלֹה (שֶׁלֹּה) as being compounded of שֶׁ i. q. אֲשֶׁר and לֹה i. q. לוֹ to him in this sense, "until he shall come to whom the sceptre, the dominion belongs," i. e. Messiah (comp. Eze. 21:32, עַד־בֹּא אֲשֶׁר־לוֹ הַמִּשְׁפָּט LXX. ᾧ καθήκει). LXX. in several copies, τὰ ἀποκείμενα αὐτῷ, "the things which are reserved for him" (others with Symm.); ᾧ ἀπόκειται, he "for whom it is reserved." Syr. Saad., "he whose it is." Targ. Onk. "Messiah, whose is the kingdom." There is also a variety in the reading (שִׁילֹה in several codd. and editt.; שִׁלֹה in twenty-eight Jewish manuscripts, and in all the Samaritan, שִׁלוֹ, שִׁילוֹ in a few codd.); but this threefold manner is of but little moment in this passage, as the same variety is found in the pr. n. (No. 2). This only follows from it, that the Hebrew critics and copyists writing שִׁילֹה took it for a simple word, and not as the old interpreters, as a compound. [The older copies, however, do read שִׁלֹה.] The opinions of theologians on this passage have been collected by Hengstenberg, Christologie d. A. T. i. p. 59, seqq.

(2) ("place of rest"), [*Shiloh*], pr. n. of a town of the Ephraimites, situated on a mountain to the north of Bethel, where the holy tabernacle was set for some time, Josh. 18:1; 1 Sam. 4:3. It is variously written שִׁילוֹ Jud. 21:21; Jer. 7:12; שִׁלוֹ Jud. 21:19; 1 Sa. 1:24; 3:21; שִׁלֹה Josh. 18:1, 8; 1 Sa. 1:3, 9; 1 Ki. 2:27. [Now prob. Seilûn سيلون Rob. iii. 85.]

שִׁילָל Mic. 1:8 כתיב, i. e. שׁוֹלָל; which see.

שִׁילֹנִי [*Shilonite*], Gent. noun.—(1) from שִׁלֹה No. 2, 1 Kings 11:29; 12:15; Neh. 11:5; compare גִּלֹנִי and גִּלֹה.

(2) 1 Ch. 9:5; for שִׁלֹנִי from שֵׁלָה.

שִׁימוֹן (perhaps for יְשִׁימוֹן "desert"), [*Shimon*], pr. n. m., 1 Ch. 4:20.

שִׁין an unused root; i. q. Æth. ሸንአ: and Syr. ܫܝܢ *mingere;* compare שָׁתַן. Hence—

שַׁיִן or **שֵׁין** m. plur. שֵׁינִים *urine*, Isa. 36:12.

שֵׁיצִא Chald. to finish, see יְצָא.

שִׁיר rarely **שׁוּר** (1 Sam. 18:6 כתיב) fut. יָשִׁיר, apoc. וַיָּשַׁר Judges 5:1; once יָשֹׁר Job 33:27, TO SING (not used in the other Phœnicio-Shemitic languages, but in Sanscr. there is *shûr*, to sing), Jud. 5:1; Ps. 65:14. Construed—(*a*) followed by an acc. of the song, Psa. 7:1; 137:4; also of the person or thing celebrated in song, Psa. 21:14; 59:17; 89:2.—(*b*) followed by לְ it is, *to sing in any one's honour, to celebrate in song*, Ps. 13:6; 27:6; 33:3; also to

sing of any one, Isaiah 5:1.—(*c*) followed by בְּ *to sing concerning* any one, Ps.138:5 (compare דִּבֶּר בְּ).—(*d*) followed by עַל of the person to whom any one speaks as it were in song, before whom one sings. Job 33:27, יָשֹׁר עַל אֲנָשִׁים "he sings before men," cries out among men. Pro. 25:20, שָׁר בַּשִּׁרִים עַל לֶב־רָע "singing songs to a heavy heart," i. e. singing joyful songs to a person afflicted. *To sing* is also sometimes used for *to declaim with a loud voice* (compare עָנָה No. 1), see the examples above cited, Isa. 5:1; Job 33:27.

Pilel, שׁוֹרֵר *to sing.* Zeph. 2:14; Job 36:24, אֲשֶׁר שֹׁרְרוּ אֲנָשִׁים "which men celebrate." Part. מְשׁוֹרֵר *a singer*, 1 Ch. 9:33; 15:16; Nehem. 12:28, seq.; 13:5.

Hophal, pass. Isa. 26:1.—Hence—

שִׁיר m.—(1) *song, singing.* 2 Ch. 29:28, הַשִּׁיר מְשׁוֹרֵר וְהַחֲצֹצְרוֹת מַחְצְצְרִים "the song sang and the trumpets trumpeted," i. e. the singing began, and the trumpets began to be blown; which is in verse 27, הֵחֵל שִׁיר יְהוָֹה "the song of Jehovah began." Kimchi gives an incorrect explanation of שִׁיר in this place, as בַּעַל שִׁיר *a singer* (it would have been better בַּעֲלֵי שִׁיר chorus of singers); and still less tolerable is the conjecture of Winer (Lex., p. 973), who thinks that "*levi mutatione*," we may put מְשֹׁרֵר מְשֹׁרֵר (?). Also used of instrumental music. כְּלֵי שִׁיר instruments of music, 1 Chr. 16:42; 2 Chr. 7:6; 34:12; Am. 6:5; Neh. 12:27, בְּשִׁיר מְצִלְתַּיִם "with music of cymbals."

(2) *a song*, both sacred, Ps. 33:3; 40:4 (and so frequently), and profane, Isa. 23:16; 24:9; Eccles. 7:5; Eze. 33:32; especially joyful, Am. 8:10 (opp. to קִינָה). שִׁיר הַשִּׁירִים Cant. 1:1; Vulg. *canticum canticorum*, i. e. most excellent song, comp. the phrases, עֲדִי עֲדָיִים (most beautiful ornament) Eze. 16:7; שְׁמֵי הַשָּׁמַיִם (the highest heaven) 1 Ki. 8:27; which, as title of a book (hardly proceeding from the author himself [?]) contains a commendation similar to שִׁיר יְדִידוֹת Ps. 45:1.

שִׁירָה f. i. q. שִׁיר *a song*, Deut. 31:19, seqq.; Ps. 18:1; Isa. 23:15; also used of a parable (written in rhythm), Isa. 5:1. Plur. שִׁירוֹת Am. 8:3.

שַׁיִשׁ Syr. ܫܝܫܐ *white marble*, 1 Chron. 29:2, from the root שׁוּשׁ to be white; compare שֵׁשׁ No. 1.

שִׁישָׁא [*Shisha*], see שְׁרָיָה.

שִׁישַׁק [*Shishak*], pr. n. of a king of Egypt in the time of Jeroboam, 1 Ki. 11:40; 14:25; 2 Chron. 12:5. This seems to be Sesochis, the first of the two and twentieth dynasty of Manetho.

שִׁית fut. יָשִׁית, apoc. יָשֶׁת, וַיָּשֶׁת, inf. absol. שִׁית Isa. 22:7, to put, to set, to place, i. q. שׂוּם *τιθέναι*, but less frequently used. (Allied roots in Hebrew are שָׁפַת and שָׁתַת, which see. It is altogether wanting in the kindred languages, but it is widely extended in the Indo-Germ. languages, both in the sense of placing and of sitting, see the Sanscr. *sad*, to sit; Gr. ἕζομαι, fut. ἑδοῦμαι (root *hed*); Lat. *sedere;* Goth. *satjan*, to place, to appoint; Anglo-Sax. *sattan;* Engl. *to set;* Germ. ſetzen, comp. Gr. With the vowel transposed there has hence, I suppose, arisen the cognate root *stâ* in στά-ω, ἵστημι, *sta*-re.)

(1) *to put*, i. q. *to set, to place*, when applied to persons and things which stand upright (or, at least, sit, Ps. 132:11), or seem rather to stand than to lie down, e. g. to set a watch (watchmen), Psa. 141:3; any one on a throne (לְכִסֵּא), Ps. 132:11; to place a crown on a head (שִׁית עֲטֶרֶת לְרֹאשׁ), Psal. 21:4; and metaph. Gen. 3:15, "I will put enmity between thee and the woman." Ps. 73:28, שַׁתִּי בַּאדֹנָי מַחְסִי "I have put my trust in the Lord." Specially—(*a*) *to arrange, set in order*, an army, but always with the omission of the acc. מַחֲנֶה (compare Josh. 8:2, 13); ſich ſtellen, *to set selves* (in array), Isa. 22:7. Ps. 3:7, אֲשֶׁר סָבִיב שָׁתוּ עָלָי "who have set their camp around against me."—(*b*) *to constitute, appoint* any one prince, followed by two acc. 1 Ki. 11:34; followed by an acc. and לְ Ps. 45:17; followed by עַל of thing, *to appoint* any one over anything, Gen. 41:33.—(*c*) i. q. *to found*, 1 Sa. 2:8, "and has placed upon them (the columns of the earth) the world."—(*d*) שִׁית מוֹקְשִׁים to set snares, lay snares (Schlingen, Sprenkel aufſtellen), i. e. to plot, Ps. 140:6.—(*e*) *to set* or *appoint* a bound, Ex. 23:31; used of a limit of time (חֹק), Job 14:13. Ellipt. and impers. Job 38:11, פֹּה יָשִׁית בִּגְאוֹן גַּלֶּיךָ "here shall one put (i. e. shall be put, sc. a bound) to the pride of thy waves."—(*f*) followed by an acc. of pers. and בְּ of place, *to put* or *set* any one in any place (wohin verſetzen). Psal. 88:7, שַׁתַּנִי בְּבוֹר תַּחְתִּיּוֹת "thou hast placed (cast) me into the lowest pit." Once, followed by לְ of pers. and בְּ of place, Psa. 73. 18, בַּחֲלָקוֹת תָּשִׁית לָמוֹ "thou hast set them in slippery places;" compare Psal. 12:6, אָשִׁית בְּיֵשַׁע יָפִיחַ לוֹ "I will put in safety (ich verſetze in Sicherheit) (i. e. I will make secure) the oppressed." A little different is שִׁית פ׳ בְּ *to put any one* in any number, i. e. *to reckon him* to that number. 2 Sam. 19:29, "thou hast put me amongst those who eat at thy table;" and Jer. 3:19, אֵיךְ אֲשִׁיתֵךְ בַּבָּנִים "how (i. e. in what

honour, shall I set thee amongst my children!"—(*g*) followed by עַל *to collect, put together*, Gen. 30:40.—(*h*) שִׂית פּ׳ עִם *to set* any one with another, *to compare, to make equal*, Job 30:1.

(2) *to put* any person or thing, so that it may lie down or recline, Germ. legen. Ps. 8:7, כֹּל שַׁתָּה תַחַת רַגְלָיו "thou hast put all things under his feet," thou hast subjected them to him; Ruth 4:16, "and Naomi took the child, וַתְּשִׁיתֵהוּ בְחֵיקָהּ and placed it in her bosom;" Ps. 84:4, "a nest where (the sparrow) may lay her young" (where it is hardly allowable with Winer, p. 962, to explain שִׁית of birth). Specially—(*a*) שִׁית יָד עַל to place one's hand on any one, Gen. 48:17; which is done in protecting, Ps. 139:5; or as an arbiter who lays his hand on the disputants, Job 9:33; the eyes of the dead (in filial piety towards parents), Gen. 46:4. On the other hand, שִׁית יָד עִם *to put the hand with any one* i. e. to join with any one in doing any thing, Ex. 23:1.—Ellipt. Job 10:20; שִׁית מִמֶּנִּי sc. יָדְךָ "take from me," sc. the hand.—(*b*) followed by בְּ to put in any place, Job 38:36; "who hath put wisdom in thy reins?" Psa. 13:3; "how long shall I put cares (shall I leave them as put) in my heart?" Pro. 26:24; בְּקִרְבּוֹ יָשִׁית מִרְמָה "he puts (holds, cherishes) fraud in his breast.—(*c*) שִׁית עָלָיו עֶדִי to put on ornaments (den Schmuck anlegen), Ex. 33:4. Compare the noun שִׁית.—(*d*) followed by an acc. of thing, and עַל of pers. *to lay* something *on* any one, either something to be endured, Isa. 15:9 (followed by לְ of pers. Ps. 9:21); or to be performed, Ex. 21:22; also *to attribute, to impute* blame to any one, Num. 12:11.—(*e*) שִׁית לְנֶגְדּוֹ to put any thing before one's self, for which one cares or takes heed, Ps. 90:8; 101:3. Sometimes from the nature of the case it is—(*f*) *to pour out* (as corn into the bosom of a garment), Ruth 3:15; *to cast forth*, Job 22:24; שִׁית עַל עָפָר בֶּצֶר "cast upon the ground the brass" (brazen treasures).

(3) *to put*, i. q. *to direct, to turn*, in any direction, as—(*a*) שִׁית פָּנִים אֶל to turn one's face in any direction, Num. 24:1.—(*b*) שׁ׳ עֵינַיִם followed by a gerund, to turn one's eyes to do any thing, to attempt any thing, Ps. 17:11.—(*c*) שִׁית לֵב to turn the mind or heart to regard, 1 Sam. 4:20; Psa. 62:11; Pro. 24:32; followed by אֶל to any thing, to regard any thing, Job 7:17; Pro. 27:23; לְ Ex. 7:23; 2 Sam. 13:20; Ps. 48:14; Pro. 22:17; Jer. 31:21.—From the sense of *constituting* (No. 1, *b*) arises—

(4) *to make*, or *render* any thing so or so (in einen Zustand versetzen=wozu machen), followed by two acc. Isa. 5:6; 26:1; Jer. 22:6; Ps. 21:7; 84:7; 88:9; 110:1; followed by an acc. and לְ Jer. 2:15; 13:16; followed by an acc. and כְּ (to make any one like any one), Isa. 16:3; Hos. 2:5; Ps. 21:10; 83:12, 14. More rarely absol. *to make, to do*, i. q. עָשָׂה, as שִׁית אֹתוֹת to do or perform miracles, Ex. 10:1 Hence—

(5) followed by a dat. ["*to make*, or *prepare* for any one, i. q."] *to give*, Gen. 4:25; impers. Hos. 6:11, גַּם יְהוּדָה שָׁת קָצִיר לָךְ "also for thee, O Judah, a harvest of (evils) is prepared."

Hophal, pass. followed by עַל *to be laid upon*, Ex. 21:30.

Derivatives, שֵׁת, שִׁית, pr. n. שֵׁת.

שַׁיִת m. with suff. שִׁיתוֹ *a thorn*, coll. *thorns*. Isaiah 5:6; 7:23–25; 9:17; 10:17; 27:4. The etymology is doubtful. To me it seems probable that שַׁיִת is for שֶׁנֶת the Medial Nun being softened, like בַּיִת for בֶּנֶת, εἷς for ἕνς, εἰς for ἐνς, from the root שָׁנַן, whence שֵׁן fem. שֶׁנֶת, compare דֶּלֶת from דָּלַל, רֶפֶת from רָפַף. Others understand *a thorn-hedge*, as being so called from being *set* round gardens and vineyards (from שִׁית); but this word does not denote *a hedge made of thorns*, but *thorns* growing spontaneously in fields and ruins.

שִׁית m. *attire, dress*, Prov. 7:10; Psalm 73:6 Compare the root No. 2, *c*.

שַׁךְ see שָׂכַךְ.

שָׁכַב fut. יִשְׁכַּב, inf. שְׁכַב with suff. שִׁכְבָהּ Genesis 19:33, and שָׁכְבְּךָ (from שְׁכֹב), Deu. 6:7; imp. שְׁכַב, with ה parag. שִׁכְבָה TO LIE, TO LIE DOWN. (Syr. Ch., and Æth. ሰከበ: id., but Arab. سكب to pour out, which is done by inclining a vessel. The primary stock is כב, כף, which has the power of bending, inclining oneself, compare under כָּפַף, Gr. Lat. κύπτω, cubo, cumbo. As to a sibilant prefixed to a biliteral stock to form triliterals, see p. DCCLXXXIII, A.) Ps. 68:14, "would that ye lay amongst the stalls" (shepherds to take rest). Isa. 50:11, "ye shall lie down in sorrow." 1 Ki. 3:19, "(the woman) had lain upon it" (the child), and had smothered it; also *to lay one's self down* (sich legen), Ezekiel 4:6, "lie on thy right side," lege dich auf die rechte Seite. Specially used—(*a*) of those who are going to sleep, *to lay oneself down to sleep*, Gen. 19:4; 28:11; 1 Sa. 3:5, 6, 9; Ps. 3:6; 4:9; 1 Ki. 19:5; Job 7:4; Prov. 3:24; and as being asleep, 1 Sa. 3:2; 2 Sa. 11:9; 1 Sa. 26:7; 1 Ki. 21:27; also as taking rest, Ps. 68:14; hence *to rest*, Ecc. 2:23, "even at night his heart doth not rest." Job 30:17, "my gnawing (pains) take no rest."—(*b*) used of those who are sick, 2 Sam. 13:6; 2 Ki. 9:16.—(*c*) of mourners,

2 Sa. 12:16.—(*d*) of those who are dying (*to lay oneself down*), very often in speaking of the death of kings in the phrase, וַיִּשְׁכַּב עִם אֲבוֹתָיו 1 Ki. 2:10; 11:43; 14:20, 31; 15:8, 24; 16:6, 28; and of the dead, Isaiah 14:8, מֵאָז שָׁכַבְתָּ "since thou wast laid down," hast died [wast destroyed]. Isaiah 14:18; 43:17; Job 3:13; 20:11; 21:26. שֹׁכְבֵי קֶבֶר those who lie in the grave, Ps. 88:6.—(*e*) used of those who *lie with* a woman, followed by עִם Gen. 26:10; 30:15, 16; 34:2; 39:7, 12; Ex. 22:15; Deu. 22:23, seq.; 2 Sa. 12:11; and אֶת Gen. 35:22; 1 Sa. 2:22; with suff. אֹתָהּ ,אֹתִי Gen. 34:2; Lev. 15:18, 24 (once used of a woman, Gen. 19:32); also with an acc. Deu. 28:30, in קרי (where in the text there is שָׁגַל). Hence—

Niphal, *to be lain with, ravished* (used of a woman), Isa. 13:16; Zec. 14:2; and—

Pual, id. Jer. 3:2 קרי.

Hiphil—(1) *to make* any one *lie down, to prostrate*, 2 Sam. 8:2; *to lay down*, 1 Ki. 17:19; *to cause to rest*, Hos. 2:20.

(2) *to pour out* a vessel (i. q. Arab. سكب to pour out, see above as to this meaning), Job 38:37.

Hophal הָשְׁכַּב, part. מֻשְׁכָּב *to be prostrated, to lie*, 2 Ki. 4:32; Eze. 32:19, 32.

Derivatives, מִשְׁכָּב ,שְׁכֹבֶת ,שְׁכָבָה.

שְׁכָבָה f. *effusion, pouring out* (see the root Hiphil No. 2, compare etym. observ. under Kal)—(*a*) of dew, Ex. 16:13, 14.—(*b*) seminis in concubitu, Lev. 15:16, 17, 18, 32; 19:20; 22:4; Num. 5:13.

שְׁכֹבֶת f. i. q. the preceding, letter *b*; whence נָתַן אֶת־שְׁכָבְתּוֹ בְּאִשָּׁה to lie with a woman, Lev. 18:23; 20:15; Num. 5:20; also נָתַן אֶת־שְׁכָבְתּוֹ לְזֶרַע אֶל Lev. 18:20.

שָׁכָה a doubtful root, according to Jo. Simonis the same as שָׁגָה, Æth. ሰከወ: to wander. Hence—

Hiphil, part. Jer. 5:8, "like well-fed (libidinous) horses מַשְׁכִּים הָיוּ wander" (compare Jer. 2:23; Pro. 7:11, and שָׁגָה No. 1). But perhaps it is better, with the Hebrew interpreters, to take מַשְׁכִּים in this passage as part. Hiphil of the verb שָׁכַם, put in the singular adverbially for מַשְׁכִּימִים; in this sense "they are like horses fed (inflamed with lust) in the morning" (compare Isa. 5:11).

Derivative, pr. n. שְׂכִיָּה.

שְׁכוֹל (root שָׁכֹל) m.—(1) *bereavement*, metaph. Isa. 47:8, 9.

(2) *the condition of a person left by all*, Ps. 35:12.

שַׁכּוּל m.—(1) *bereaved*, whether of children Jer. 18:21, or of young, used of a she-bear 2 Sam 17:8; Hos. 13:8.

(2) *devoid of young*, Cant. 4:2; 6:6.

שִׁכֹּר, שִׁכּוֹר m. *drunk, intoxicated*, 1 Sa. 25 36; 1 Ki. 16:9; 20:16. Fem. שִׁכֹּרָה 1 Sa. 1:13.

שָׁכַח and **שָׁכֵחַ** (Isa. 49:14; Pro. 2:17), fut. יִשְׁכַּח to forget (perhaps cognate to the verb שָׁכָה), Gen. 27:45; followed by an acc. Gen. 40:23; Psa. 9:13; followed by מִן with an inf. Ps. 102:5; *to leave* something from forgetfulness, Deu. 24:19. Men are often said to forget God, Deut. 6:12; 32:18; Jud. 3:7; or the law of God, Hos. 4:6; and, on the other hand, God is said to forget (not to care for) any one, Ps. 10:12; Isa. 49:14; his mercy (to be unmindful of it), Ps. 77:10.

Niphal, *to be forgotten*, Gen. 41:30; Ps. 31:13. Job 28:4, נִשְׁכָּחִים מִנִּי רָגֶל "forgotten of the foot," i. e. void of aid of the feet. Pregn. Deut. 31:21, לֹא תִשָּׁכַח מִפִּי זַרְעוֹ "(this song) shall not be forgotten (nor cease) out of the mouth of their seed."

Piel, Lam. 2:6, and—

Hiphil, Jer. 23:27, *to cause to forget*.

Hithpael, i. q. Niphal, Ecc. 8:10. Hence—

שָׁכֵחַ m. *forgetting, forgetful*, Isa. 65:11. Pl. const. שְׁכֵחֵי Ps. 9:18.

שְׁכַח Ch. *to find*.

Ithpeal, הִשְׁתְּכַח *to be found*, Dan. 2:35; Ezr. 6:2.

Aphel, הַשְׁכַּח—(1) *to find*, Dan. 2:25; 6:6, 12.

(2) *to acquire, obtain*, Ezr. 7:16.

שָׂכְיָה (perhaps "wandering"), [*Shachia*], pr. n.m. 1 Ch. 8:10 [שָׂבְיָה is the reading of some copies].

שָׁכַךְ (kindred to the root שָׁחַח) inf. שֹׁךְ—(1) to incline oneself, to stoop (as one who sets snares), Jer. 5:26.

(2) *to subside* as water, Gen. 8:1; *to be appeased* as anger, Esth. 2:1; 7:10.

Hiphil, *to still* (a sedition), Nu. 17:20.

שָׁכֹל fut. יִשְׁכַּל to be bereaved of children, *to be childless* (Arab. ثكل, Aram. תְּכַל, ܬܟܠ), followed by an acc. Gen. 27:45, לָמָּה אֶשְׁכַּל גַּם שְׁנֵיכֶם "why should I be bereaved of both of them?" Gen. 43:14, וַאֲנִי כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי "and I, if I be bereaved, I shall be bereaved," the expression of a person who calmly bears what appears inevitable (compare Esth. 4:16). 1 Sam. 15:33. Part. pass שְׁכוּלָה bereaved of children, Isa. 49:21.

PIEL שִׁכֵּל—(1) *to bereave*, Gen. 42:36; 1 Sam. 15:33—(*a*) used of wild beasts devouring children, Lev 26:22, "I will send among you wild beasts that shall bereave you." Eze. 5:17; 14:15; compare Hos. 9:12;—(*b*) of a sword as consuming the youths, Deut. 32:25, מִחוּץ תְּשַׁכֶּל־חֶרֶב "without (in battle) the sword bereaves" (i.e. consumes the youths), Lam. 1:20; Jer. 15:7; Eze. 36:12—14.

(2) *to cause abortion* (in women, flocks, etc.), used of an unhealthy soil, 2 Ki. 2:19, intrans. *to make abortion*, i.e. *to suffer* it (Plin. Ep. 8, 10), as a woman, Ex. 23:26; a sheep or she-goat, Gen. 31:38; hence *to be sterile*, as a vine, Mal. 3:11. Part. מְשַׁכֶּלֶת subst. *abortion*, 2 Ki. 2:21.

HIPHIL—(1) like Piel, No. 1, *b*, to kill youths, Jer. 50:9 (where מַשְׁכִּיל should be read, not מַשְׂכִּיל).

(2) to miscarry, Hos. 9:14. See Piel No. 2.

שִׁכֻּלִים m. pl. *bereavement*, Isa. 49:20.

שִׁכְלֵל see כָּלַל.

שָׁכַם not used in Kal.

HIPHIL הִשְׁכִּים—(1) *to rise early in the morning*, either with addition of בַּבֹּקֶר Genesis 19:27; 20:8; 28:18; 32:1; or without it, Gen. 19:2; Ex. 32:6; Josh. 8:14. (Pr. perhaps *to put a load* on camels and other beasts, which nomadic tribes do very early in the morning, denom. from שְׁכֶם, Æth. ሰከመ: to put a load on the shoulders, Matt. 23:4; comp. Ch. שְׁרָא, καταλύω.) Followed by לְ *to get up early* to any place, Cant. 7:13. When joined with another verb it is for the adv. *early*. Hos. 6:4, טַל מַשְׁכִּים הֹלֵךְ "the dew disappearing early." Hos. 13:3. Hence inf. absol. הַשְׁכֵּם adv. early. Prov. 27:14.

(2) figuratively, *to do earnestly, or urgently*. Jer. 7:13, אֲדַבֵּר אֲלֵיכֶם הַשְׁכֵּם וְדַבֵּר "I have spoken to you earnestly." Jer. 11:7, כִּי הָעֵד הַעִידֹתִי הַשְׁכֵּם—וְהָעֵד "for I have most earnestly testified;" 7:25; 25:3; 26:5; 32:33; 35:14, 15; 44:4; 2 Chron. 36:15; Zeph. 3:7, הִשְׁכִּימוּ הִשְׁחִיתוּ עֲלִילוֹתָם "they earnestly acted wickedly." Once inf. in the Ch. form אַשְׁכֵּם for הַשְׁכֵּם Jer. 25:3. For Jer. 5:8, see under שָׁכָה.

שְׁכֶם m. in pause שֶׁכֶם Psa. 21:13; with suffix שִׁכְמִי—(1) THE SHOULDER, or rather (as well remarked by Jo. Simonis) *the hinder part of both shoulder-blades*, or *the upper part of the back next below the neck*; a word, therefore, only used in the singular, differing from כָּתֵף. See Job 31:22, כְּתֵפִי מִשִּׁכְמָה תִפּוֹל "let my shoulder fall from its shoulder-blade," i.e from the back to which it is joined. ה is here, although it is written without Mappik, to be taken with the printed Masorah as a suffix, compare Num. 15:28; and there is no need to lay down a new feminine form שִׁכְמָה = שְׁכֶם. (This word appears to be a primitive, like many nouns implying members of the body, and the verb הִשְׁכִּים appears to be derived hence). It is—

(*a*) the member on which a load to be borne is laid, Job 31:36. Isaiah 9:5, "the government shall be upon his shoulders," laid on him as a load for him to bear. Also, Isa. 22:22, "I will lay the key of the house of David upon his shoulder," i.e. I will give it to him to bear; compare the phrase עַל יְדֵי, under the word יָד. Zeph. 3:9, "to serve God שְׁכֶם אֶחָד with one back," i.e. with one mind, ὁμοθυμαδόν, a metaphor taken from those that bear either a burden or a yoke; compare Syr. ܒܚܕ ܟܬܦܐ, jointly.

(*b*) the member on which blows are inflicted. Isa. 9:3, מַטֵּה שִׁכְמוֹ "the rod (which threatened) his shoulder." Used also—

(*c*) in the phrase, הִפְנָה שְׁכֶם *to turn the back*, used of one going away, 1 Sam. 10:9 (comp. פָּנָה עֹרֶף Josh. 7:12; Jer. 48:39); hence is illustrated the passage, Psa. 21:13, כִּי תְּשִׁיתֵמוֹ שֶׁכֶם Vulg. "*quoniam pones eos dorsum*," i.e. thou causest them to turn their backs (compare נָתַן עֹרֶף Psalm 18:41). LXX. ὅτι θήσεις αὐτοὺς νῶτον.

(2) metaph. *a tract of land* (pr. elevated, as if a back), like the Arab. مَنْكِبٌ a shoulder and a tract of land, Gen. 48:22.

(3) [*Shechem*], pr. n.—(*a*) of a city in Mount Ephraim, situated between Mounts Ebal and Gerizim, where afterwards stood Flavia Neapolis, whence it is now called نابلس *Nablus*, Gen. 12:6; 33:18; 34:2; Josh. 20:7; 21:20, 21; Psalm 60:8; 1 Ki. 12:25. LXX. Συχέμ (compare Acts 7:16). Vulg. *Sichem*. With ה parag. שְׁכֶמָה to Sichem, Hos. 6:9. See Relandi Palæstina, page 1004—10.—(*b*) a Canaanite, Gen. 33:19; 34:2, seqq.

שֶׁכֶם ("back"), [*Shechem*], pr. n. of a son of Gilead, Num. 26:31; Josh. 17:2.—(2) m. 1 Chr. 7:19. Patron. of No. 1, is שִׁכְמִי Num. loc. cit.

שִׁכְמָה according to some i.q. שְׁכֶם Job 31:22; but see above שְׁכֶם.

שָׁכַן, שָׁכֵן fut. יִשְׁכֹּן—(1) TO LET ONESELF DOWN, to settle down, e.g. the pillar of fire and cloud, Num. 9:17, 22; 10:12; Ex. 24:16.

(2) *to lie down*, especially to take rest, used of the lion, Deut. 33:20; of a nation lying in tents, es-

camped, Num. 24:2, of clouds overshadowing any day, followed by עַל Job 3:5. Hence *to rest*, Jud. 5:17; Prov. 7:11, בְּבֵיתָהּ לֹא יִשְׁכְּנוּ רַגְלֶיהָ "her feet **rest** not in her house."

(3) *to dwell, to abide* (Arab. سكن id.), followed by בְּ of place, Gen. 9:27; 14:13; 26:2; Jud. 8:11; followed by an acc. of place, Isa. 33:16; Ps. 68:7. Of frequent occurrence is the phrase שָׁכַן אֶרֶץ to dwell in, or inhabit the land, to possess it quietly, Prov. 2:21; 10:30; Ps. 37:29; and without אֶרֶץ Ps. 102:29 (compare a similar ellipsis, Isa. 57:15, "God, שֹׁכֵן עַד who inhabits (the heavens) for ever"); 2 Sam. 7:10, וְשָׁכַן תַּחְתָּיו "and (the people) shall inhabit in their own place;" Deut. 33:16, שֹׁכְנִי סְנֶה "the dweller in the bush," i. e. Jehovah, compare Ex. 3:2. With a dative pleon. Ps. 120:6, שָׁכְנָה לָהּ "to dwell for oneself."—Part. pass. שָׁכוּן act. *dwelling*, like the French *logé*, Jud. 8:11.—Once metaph. *to dwell in any thing* is used for *to be familiar with* it (see סָכַן and Arab. سكن to be familiar), Pro. 8:12, "I, wisdom, עָרְמָה שָׁכַנְתִּי dwell in prudence," am altogether acquainted with her.

(4) pass. *to be inhabited*, as a place, i.q. יָשַׁב No. 4, Jer. 50:39; 33:16; 46:26; Isa. 13:20; used of a tent which is pitched, Josh. 22:19.

Piel, *to cause to dwell*, Jer. 7:7; Num. 14:30. Jehovah is sometimes said שִׁכֵּן שְׁמוֹ i.e. to fix his abode any where [cause his name to dwell], Deu. 12:11; 14:23; 16:6, 11; 26:2, i. q. שׂוּם שְׁמוֹ under שׂוּם No. 1, *f*. Hence may be explained Ps. 78:60, אֹהֶל שִׁכֵּן בָּאָדָם "the tent (in which) he caused (his name) to dwell amongst men," unless it be preferred "the tent which he placed amongst men," compare Joshua 18:1; 22:19. Also from this phrase is taken the Talmudic שְׁכִינָה "presence of God."

Hiphil, *to cause* any one *to dwell*, Gen. 3:24; Job 11:14; *to place* a tent, Josh. 18:1 (compare Kal, Josh. 22:19); Ps. 7:6, כְּבוֹדִי לֶעָפָר יַשְׁכֵּן "let him make me (my honour) to dwell in the dust," prostrate me on the dust.

Derivatives, מִשְׁכָּן, שְׁכַנְיָהוּ—שָׁכֵן.

שְׁכַן Chald. id., Dan. 4:18.

Pael שַׁכֵּן *to cause to dwell*, Ezr. 6:12.

שָׁכֵן constr. שְׁכַן Hos. 10:5; fem. with suff. שְׁכֶנְתָּהּ Ex. 3:22; plur. שְׁכֵנוֹת Ruth 4:17.—(1) *an inhabitant*, Isa. 33:24; Hos. loc. cit.

(2) *one dwelling near;* used of nations, Psalm 44:14; 79:12; Jerem. 49:18; *a neighbour*, Prov. 27:10. Fem. see above.

שֶׁכֶן with suff. שִׁכְנוֹ m, *a dwelling;* once found, Deut. 12:5.

שְׁכַנְיָה ("intimate with Jehovah," as if dwelling with him; compare the root No. 3, fin.), [*Shechaniah*], pr. n. m., 1 Ch. 3:21.—(2) Neh. 3:29.—(3) Neh. 6:18.—(4) Ezr. 10:2.—(5) Ezr. 8:3.—(6) Ezr. 8:5.—(7) Neh. 12:3; see שְׁבַנְיָה.

שְׁכַנְיָהוּ (id.) [*Shechaniah*], pr. n. m., 2 Chron. 31:15.

I. שָׁכַר fut. יִשְׁכַּר; Arab. سكر—(1) TO DRINK TO THE FULL (i. q. רָוָה), Hagg. 1:6; *to drink to hilarity*, Cant. 5:1; Gen. 43:34. It is very often—

(2) *to make oneself drunken*, Gen. 9:21; followed by an acc. of the drink, Isaiah 29:9; 49:26; followed by מִן Isa. 51:21. Metaph. in the prophets the wicked are said *to be drunken*, since they rush, by a kind of madness, upon their own destruction, Isa. 29:9; 51:21; Lam. 4:21; Nah. 3:11. Compare תַּרְעֵלָה, כּוֹס. Part. pass. שְׁכֻרָה drunken, Isa. 51:21.

Piel, *to make drunken*, 2 Sam. 11:13; metaph. (see Kal), Jer. 51:7; Isa. 63:6.

Hiphil, id., *to make drunken*—(*a*) arrows with blood, Deut. 32:42.—(*b*) nations (see Kal and Piel), Jer. 51:57.

Hithpael, *to act as one drunk*, 1 Sam. 1:14.

Derivatives, שִׁכָּרוֹן—שֵׁכָר, שִׁכּוֹר.

II. שָׂכַר (kindred to שָׂכַר) to hire, to reward, see אֶשְׁכָּר.

שֵׁכָר m. *strong drink, intoxicating liquor*, whether wine, Nu. 28:7, or intoxicating drink like wine, made from barley (Herod. ii. 77; Diod. i. 20, 34), or distilled from honey or dates (see Hieron. Opp. ed. Martianay, t. iv. p. 384). Arab. سكر wine made from dry grapes or dates. It is often distinguished from wine, Levit. 10:9; Num. 6:3; Jud. 13:4, 7; in poetry there is often in one member שֵׁכָר, in the other יַיִן Isa. 5:11; 24:9; 28:7; 29:9; 56:12; Prov. 20:1; 31:6; Mic. 2:11.—Isa. 5:22, wine mingled with spices appears to be intended, i. q. מֶסֶךְ. מֶזֶג.

שִׁכָּרוֹן m. *drunkenness*, Eze. 23:33; 39:19

שִׁכְּרוֹן ("drunkenness"), [*Shicron*], pr. n. of a town on the northern border of Judah, Josh. 15:11.

שַׁל m. *error, fault*, 2 Sam. 6:7; from the root שָׁלָה No. II.

שֶׁל a particle of the later Hebrew, blended from the prefix ·שֶׁ, i. q. אֲשֶׁר and לְ. It is very frequent in the Rabbinic, and is prefixed to a genitive (compare אֲשֶׁר לְ under אֲשֶׁר A, No. 3); in the O. T. it only occurs with prefix.

(1) בְּשֶׁל *on account of*, i. q. בַּאֲשֶׁר לְ (p. xc, A), Jon. 1:7, בְּשֶׁלְּמִי "on account of whom," for which there is, verse 8, בַּאֲשֶׁר לְמִי. Verse 12, בְּשֶׁלִּי "on account of me." To this answers the Aram. בְּדִיל compound of בְּ, דִּי = אֲשֶׁר and לְ.

(2) בְּשֶׁל אֲשֶׁר pr. *in (omni) eo quod*, in whatsoever. Ecc. 8:17, בְּשֶׁל אֲשֶׁר יַעֲמֹל הָאָדָם וְלֹא יִמְצָא "in whatsoever a man labours (i. e. how much soever he labours) yet he does not find." It answers to the Aramæan particle ܒܕܠ, which is however *propterea quod, quia, because that*. To give my own opinion, the context seems to be hardly sound, and perhaps we should read בְּכָל אֲשֶׁר, which excellently suits the sense.

שַׁלְאֲנָן m. adj. *tranquil*, Job 21:23, compounded of two synonyms, שָׁלָה and שַׁאֲנָן, or else formed wholly from the latter, by insertion of the letter ל, compare זעף and זַלְעָף to be hot.

שָׁלַב not used in Kal.—Arab. ثلب is i.q. ثلم to break (a vessel, a sword), so as to make notches (Scharten) on the edge and margin; Chald. שְׁלַב Pael, to join together, to connect; whence שְׁלִיבִין, שִׁלְבִין steps or rounds of a ladder, so called from joining together (die Spalen). In Hebrew this verb appears to have meant, TO JOIN PLANKS BY TENONS (ineinanderzapfen), from tenons resembling teeth or notches (compare architect. term, Verzahnung).

Pual, part. Ex. 26:17, "two tenons (Zapfen) (there shall be) to each board מְשֻׁלָּבֹת אִשָּׁה אֶל־אֲחֹתָהּ joined to one another" (perhaps by transverse pieces of wood under the sockets). But LXX. ἀντιπίπτοντας ἕτερον τῷ ἑτέρῳ, *opposite one to another*. Hence—

שְׁלַבִּים m. plur. pr. *joinings, joints* at the *corners* (of a pedestal); hence *ledges* or *borders*, covering joints, 1 Ki. 7:28, 29.

שֶׁלֶג m. SNOW, Job 24:19; Ps. 147:16. (Arab. ثَلْج, Aram. תַּלְגָּא.) Hence is a denom. in—

Hiphil הִשְׁלִיג *to be white like snow*, to be of a snowy colour (compare, as to the use of the Conj. Hiphil, in denoting colours, under לָבַן, אָדַם), Ps. 68:15, "when the Almighty scattered kings in it (the earth), תַּשְׁלֵג בְּצַלְמוֹן it was snowy" (with the bodies of the slain, compare Æn. v. 865; xii. 36, *campi ossibus albent*), like snow "in Mount Zalmon." Others take it differently, as Kimchi, "it shines as snow in darkness;" Schnurrer, "it will be refreshed in the shade," compare ثلج IV. to make joyful (prop refresh).

I. **שָׁלָה** and **שָׁלֵו** TO BE SAFE, SECURE, especially used of one who securely enjoys prosperity, Job 3:26; 12:6; Ps. 122:6. Pret. שָׁלַוְתִּי Job loc cit., fut. יִשְׁלָיוּ. (Arab. سلا to be tranquil and secure in mind Kindred roots are סָלָה and שָׁלַח, and branches from the same stock are found in the Indo-Germanic languages, both in the sense of quiet and silence, and in that of welfare, as σχόλη, quiet, ease, Lat. *sileo*=סָלָה, and *salv-us, salu-s*.)

Derivatives, שַׁלְוָה, שָׁלֵו, שְׁלֵו, שָׁלֵיו, שָׁלְוָ.

II. **שָׁלָה** i. q. Ch. TO WANDER, to sin from ignorance or inadvertence.

Niphal, id. 2 Ch. 29:11.

Hiphil, *to lead astray, to deceive*, 2 Ki. 4:28.

Derivatives, שַׁל, שְׁלִי, and שָׁלוּ.

III. **שָׁלָה** i. q. שָׁלַל, נָשַׁל TO DRAW OUT. Hence many derive fut. apoc. יֵשֶׁל (for יִשְׁלֶה), Job 27:8, כִּי יֵשֶׁל אֱלוֹהַּ נַפְשׁוֹ "when God draws out his soul," sc. from his body, as if from the sheath of his soul (comp. נִדְנֶה). So Chald. and Syr.; and this opinion may be acceded to. We should not, however, reject Schnurrer's conjecture, who supposes ישל to be contracted for יִשְׁאַל *he asks*, compare Arab. يَسَلُ for يَسْأَلُ, although, if this were adopted, we should apparently read יִשַׁל.

Derivative, שִׁלְיָה.

שְׁלָה Ch. *to be safe, secure*, Dan. 4:1.

שָׁלָה Ch. *error*, Dan. 3:29 כתיב, i. q. שָׁלוּ, שָׁלוּת.

שֵׁלָה (i. q. שְׁאֵלָה "prayer," compare 1 Sa. 1:17), [*Shelah*], pr. n. of a son of Judah, Gen. 38:5; 46:12. Patron. שֵׁלָנִי Num. 26:20.

שִׁלֹה pr. n. of a town, see שִׁילֹה No. 2.

שַׁלְהֶבֶת f. *flame*, from the root לָהַב; whence the Chald. and Syriac Shaphel שַׁלְהֵב. Job 15:30; Ezek 21:3; Cant. 8:6, שַׁלְהֶבֶת־יָהּ (in other copies conjointly שַׁלְהֶבֶתְיָה, and without Mappik שַׁלְהֶבֶתְיָה, without change of sense) "the flame of Jehovah," i. e. lightning.

שָׁלֵו once שָׁלֵיו Job 21:23, and שְׁלֵיו Jer. 49:31

m. שְׁלֵוָה, f. pl. constr. שַׁלְוֵי (from the root שָׁלָה No. I).—(1) *safe, secure,* 1 Ch. 4:40; especially living tranquilly, securely, Job 16:12; Ps. 73:12. Neutr. security, Job 20:20.

(2) in a bad sense, *secure, at ease, careless,* compare שַׁאֲנָן No. 2, Eze. 23:42.

שְׁלוֹ m. *tranquillity, security,* Ps. 30:7.

שַׁלֹּ see שָׁלוּת.

שֵׁלָה see שְׁאֵלָה.

שַׁלְוָה f. id. Prov. 17:1; Ps. 122:7; Eze. 16:49. Pl. בְּשַׁלְוֹתַיִךְ whilst thou wast living securely, Jerem. 22:21. בְּשַׁלְוָה in (the midst of) security, Dan. 8:25; 11:21 (compare Job 15:21), i. e. unexpectedly, suddenly, like the Chald. and Syriac מִן שָׁלְיָה, בְּשָׁלְיָה, ܡܢ ܫܠܝܐ. Compare Dan. 11:24.

(2) in a bad sense, *carelessness, impiety,* Pro. 1:32. See שָׁלֵו.

שַׁלְוָה f. Chald. *security,* Dan. 4:24.

שִׁלּוּחִים m. pl. *dismission, sending away*—(*a*) of a wife, *divorce,* Ex. 18:2; hence *a bill of divorce,* metaph. Mic. 1:14.—(*b*) of a daughter, *dotatio,* marriage present, 1 Ki. 9:16. Compare שָׁלַח Jud. 12:9.

שָׁלוֹם m. (from the root שָׁלֵם)—(A) adj. *whole, entire,* i. e.—

(1) of body, *healthy, sound,* Gen. 43:27; הֲשָׁלוֹם אֲבִיכֶם "is your father in health?" 1 Sam. 25:6; 2 Sam. 17:3; 20:9; Job 5:24; Ps. 38:4; אֵין שָׁלוֹם בַּעֲצָמַי "there is nothing entire (i.e. sound) in my bones," Isa. 26:3.

(2) in number, *in full number,* Jer. 13:19.

(3) *secure, tranquil,* Job 21:9. Pl. *those who seek peace,* Ps. 69:23. Hence—

(4) *a friend,* Ps. 55:21.

(B) subst.—(1) *wholeness, safety, soundness, health* (Arab. سَلَام), Deuter. 29:18; 1 Sam. 16:4; הֲשָׁלוֹם בּוֹאֶךָ "dost thou come in peace?" (the answer is שָׁלוֹם) 1 Ki. 2:13; 2 Ki. 5:21; 9:11, 17, 22. The following phrases are particularly to be noticed—

(*a*) הֲשָׁלוֹם לְ (once without ה: שָׁלוֹם לְ 2 Sa. 18:29) "is he well?" a phrase particularly used in asking for the absent, Gen. 29:6; 2 Ki. 4:26. The answer is שָׁלוֹם, Gen. loc. cit. compare 43:28. Hence—

(*b*) שָׁאַל לְפ׳ לְשָׁלוֹם *to ask any one concerning* health and welfare, i. e. *to salute* any one (see under the word שָׁאַל No. 3, *b*, compare 2 Sam. 11:7; וַיִּשְׁאַל דָּוִד לִשְׁלוֹם הַמִּלְחָמָה "and David asked how the war went on"), also רְאָה אֶת־שְׁלוֹם פ׳ to see how any one fares, Gen. 37:14; יָדַע וְגו׳ Esth. 2:11; פָּקַד וְגו׳ 1 Sa. 17:18; Ellipt. 2 Kin. 10:13; "we go down (to see) after the welfare of the children of the king," i. e. to salute and visit the king's children.

(*c*) לְכִי לְשָׁלוֹם, לֵךְ 1 Sam. 1:17; 20:42; and לֵךְ בְּשָׁלוֹם 2 Sa. 15:9, is a phrase addressed to one who goes away, Gr. ὕπαγε εἰς εἰρήνην, Mark 5:34; and πορεύου εἰς εἰρήνην, Luc. 7:50; on the other hand—

(*d*) שָׁלוֹם לְךָ, לָכֶם, *welfare to thee, to you,* Jud. 6:23; 19:20; Dan. 10:19; Gen. 43:23; is used to encourage one who is fearful, and to assure him of peace, in this sense, There is nothing for thee (for you) to fear, thou art (ye are) in safety; on this account there is added three times אַל תִּירָא, אַל תִּירָאוּ, compare 1 Sam. 20:21; כִּי שָׁלוֹם לְךָ "for there is safety to thee," verse 7, compare 2 Sam. 18:28; where one who brings joyful news cries out, שָׁלוֹם, compare 1 Chron. 12:18. (In Arabic السلام عليك, *es-salâm 'aleika,* and in Syriac ܫܠܡܐ ܠܟܘܢ are phrases with which those who approach or pass by are accustomed to salute, but that phrase never occurs in the Old Test. in that sense.)

(2) *peace* (since in time of peace affairs are safe and sound) opp. to war, Lev. 26:6; 1 Ki. 2:5; Jud. 4:17; קָרָא לְשָׁלוֹם לְ to invite any one to peace, i. e. to offer peace, Deu. 20:10; Jud. 21:13; עָנָה שָׁלוֹם אֶת to accept the offered peace, Deu. 20:11; עָשָׂה שָׁלוֹם לְ to make peace with any one, Jos. 9:15; Isa. 27:5; אִישׁ שָׁלוֹם a peaceful man, Psalm 37:37; דִּבְרֵי שָׁלוֹם words of peace, Deu. 2:26.

(3) *concord, friendship,* אִישׁ שְׁלוֹמִי my friend, Ps. 41:10; Jer. 20:10; 38:22; Obad. 7, דֹּבְרֵי שָׁלוֹם those who speak friendly; Ps. 28:3; comp. Esth. 9:30.

שַׁלּוּם [*Shallum*] see שַׁלֻּם.

שִׁלּוּם *retribution,* see שִׁלֻּם.

שַׁלּוּן (perhaps a corruption for שַׁלֻּם) [*Shallum*] pr. n. m. Neh. 3:15.

שָׁלוֹשׁ three, see שָׁלֹשׁ.

שָׁלוּת or שָׁלוּ Chald. f. *error, fault,* Dan. 6:5; Ezr. 4:22; from the root שְׁלָה No. II.

שָׁלַח fut. יִשְׁלַח, inf. absol. שָׁלֹחַ, const. שְׁלֹחַ, once שְׁלֹחַ Isaiah 58:9.—(1) TO SEND (LXX. ἀποστέλλω, ἐξαποστέλλω). Const.—(*a*) absol. Genesis 38:17.—(*b*) followed by an acc. of pers. Genesis 43:8; 45:5; Isa. 6:8 (with a dat. pleon. שְׁלַח לְךָ send, Nu. 13:2); once in the later Hebrew followed by לְ of pers. 2 Ch.

7:7.—(*c*) followed by אֶל of the person to whom one sends, Gen. 37:13; Exodus 3:10; 7:16; rarely like the Ch. עַל Neh. 6:3; Jer. 29:31; also followed by לְ with an inf. to send (any one) to do any thing, Nu. 14:36; Isa. 61:1.—(*d*) followed by an acc. of thing and אֶל of pers. to send any thing to any one, as letters, Jer. 29:25; Esth. 9:20, 30; followed by לְ of pers. Gen. 45:23.—(*e*) The accus. of the person sent is often omitted, Gen. 31:4, "he sent and called Rachel," i. e. he sent (some one) who brought Rachel. Gen. 41:8, 14; or the person sent is put with the prefix בְּיַד 1 Kings 2:25, וַיִּשְׁלַח הַמֶּלֶךְ בְּיַד בְּנָיָהוּ "and the king sent by Benaiah," i. e. he deputed Benaiah. Exod. 4:13, שְׁלַח־נָא בְּיַד־תִּשְׁלָח "send by whom thou wilt send."—(*f*) A singular use is in 2 Sa. 15:12, וַיִּשְׁלַח אַבְשָׁלוֹם אֶת־אֲחִיתֹפֶל מֵעִירוֹ מִגִּילֹה "and Absalom sent (and brought) Ahitophel from Gilo his city."

Specially—(*aa*) any one is said *to send words* to another, i. e. *to inform by a messenger* (sagen lassen, entbieten). Prov. 26:6, שֹׁלֵחַ דְּבָרִים בְּיַד כְּסִיל "he who sends words by a fool," who uses a foolish messenger to carry a mandate. Gen. 38:25, שָׁלְחָה אֶל־חָמִיהָ לֵאמֹר "she sent these words to her father-in-law" (sie ließ ihm sagen). 1 Ki. 20:5; 2 Ki. 5:8; without לֵאמֹר 1 Sa. 20:21. Followed by an acc. of the message, 1 Ki. 5:23, עַד־הַמָּקוֹם אֲשֶׁר־תִּשְׁלַח אֵלַי "unto the place which thou wilt shew me." 1 Kings 20:9; 21:11; Jer. 42:5, 21; 43:1; followed by two acc. *to command any thing to any one*, 2 Sam. 11:22, "(and he) told David אֶת־כָּל־אֲשֶׁר שְׁלָחוֹ יוֹאָב all things which Joab had charged him." 1 Ki. 14:6; Isai. 55:11.—(*bb*) God is said to send either calamities and plagues, Josh. 24:12; or aid, Ps. 20:3; or oracles, Isa. 9:7; Ps. 107:20; but see Piel.

(2) *to dismiss, to let go*, i. q. Piel, No. 2. Psal. 50:19, פִּיךָ שָׁלַחְתָּ בְרָעָה "thou lettest thy mouth go (as if unbridled) to evil." Pregn. שָׁלַח יָד מִן to let one's hand go (and withdraw it) from any thing, 1 Ki. 13:4; Cant. 5:4.

(3) *to send out, to stretch out*, as a finger (as done in derision), Isa. 58:9; a rod, Ps. 110:2; 1 Sa. 14:27; a sickle (to put it into the corn), Joel 4:13; compare Apoc. 14:15, 18; especially the hand (Hom. χεῖρας ἰάλλω, Od. ix. 388; x. 376), Genesis 3:22; 8:9; 19:10; 48:14; Job 1:11.—(*a*) followed by עַל to any thing, 1 Kings 13:4 (in a hostile sense). 1 Ch. 13:10.—(*b*) followed by בְּ to put the hand to any thing, Job 28:9; also *to put the hand* or force on any thing (sich an jem. vergreifen), Genesis 37:22; 1 Sa. 26:9; Esth. 8:7; *and to put the hand* to any thing, i. e. to purloin it (sich an etwas vergreifen), Ex. 22:7; Esth. 9:10; Ps. 125:3; Daniel 11:42.—(*c*) שָׁלַח יָד אֶל to lay hands upon any one, Gen. 22:12; Ex. 24:11.—Sometimes יָד is omitted. Psa. 18:17, יִשְׁלַח מִמָּרוֹם *to stretch* (the hand) *from on high*, followed by אֶל 2 Sa. 6:6; followed by בְּ Obad. 13.—Part. pass. שָׁלוּחַ *stretched out*, i. e. slender (of a hind), Gen. 49:21; compare Piel No. 4.

Niphal, *to be sent*, inf. absol. נִשְׁלוֹחַ Est. 3:13.

Piel שִׁלַּח—(1) i. q. Kal No. 1, *to send, to depute*, Isa. 43:14; followed by an acc. of pers. Gen. 19:13; 28:6; Isa. 10:6; and of the thing sent, 1 Sam. 6:3; followed by עַל of the person to whom one sends, 2 Ch. 32:31. But Kal is used far more frequently in this signification; in Piel, on the other hand, it is *to send* (as God) *on any one* plague and calamity (see Kal No. 1, *bb*); followed by בְּ Deu. 7:20; 32:24; 2 Ki. 17:25; Ps. 78:45; followed by אֶל Eze. 14:19; עַל Ezek. 5:17. שִׁלַּח מָדוֹן is, to send, i. e. to excite strife, Pro. 6:14, 19; 16:28.

(2) i. q. Kal No. 2, *to dismiss, to let go*, one who departs (opp. to, to return), Gen. 32:27; Ex. 8:28; Lev. 14:7; a captive, Zech. 9:11; 1 Kings 20:42; compare 1 Samuel 20:22; *to manumit* a slave (see חָפְשִׁי), *to set out a daughter*, give in marriage; more fully שִׁלַּח חוּצָה Jud. 12:9; also *to accompany* one departing, to send him on his way (προπέμπειν), Gen. 18:16; 31:27; followed by בְּ and בְּיַד *to deliver up to any one's power*, Job 8:4; Ps. 81:13. Also *to let any one down* into a dungeon, Jerem. 38:6, 11; *to let* (the hair) *hang down*, Eze. 44:20.

(3) in a stronger sense, *to cast, to throw*—(*a*) things, as arrows, 1 Sa. 20:20; fire (into a city), Am. 1:4, seqq.; Hos. 8:14 (which is also expressed by שִׁלַּח בָּאֵשׁ to cast any thing on the fire; French, *mettre à feu*, Jud. 1:8; 20:48; 2 Ki. 8:12; Psalm 74:7).—(*b*) *to cast forth, to cast down*. Eccl. 11:1: Job 30:11, "they cast down the bridle before me," they act unbridledly. Job 39:3, "they cast down their sorrows," i. e. they bear their young with pain.—(*c*) *to expel, to cast out* some one, Gen. 3:23; 1 Ki. 9:7; Isa. 50:1; specially *to divorce* a wife, Deut. 21:14; 22:19, 29; Jer. 3:8; compare שִׁלּוּחִים Job 30:12, רַגְלַי שִׁלֵּחוּ "they push away my feet."

(4) i. q. Kal No. 3, *to stretch out, to extend* the hand, Pro. 31:19, 20: branches as a tree, Jer. 17:8; Eze. 17:6, 7; 31:5; Ps. 80:12; God a people, Ps. 44:3.

Pual—(1) *to be sent, deputed*, Jud. 5:15; Pro. 17:11.

(2) *to be dismissed*, Gen. 44:3; Isa. 50:1; *to be forsaken*, Isaiah 27:10: Prov. 29:15, נַעַר מְשֻׁלָּח "a child left to himself," or dismissed, i. e. given up to its own will.

(3) *to be cast out, expelled.* Isa. 16:2, קֵן מְשֻׁלָּח "a bird cast out from the nest;" *to be cast* any-where, *to be fallen* anywhere (followed by בְּ), Job 18:8.

Hiphil, i. q. Piel No. 1, *to send* a plague, a calamity; followed by בְּ Lev. 26:22; Am. 8:11.

Derivatives, מִשְׁלוֹחַ, מִשְׁלָח, שִׁלּוּחִים, שֶׁלַח–שִׁלְחִי, מִשְׁלַחַת.

שְׁלַח fut. יִשְׁלַח Chald.—(1) *to send,* Dan. 3:2; followed by an acc. of thing, Ezra 4:17: followed by עַל of the person to whom one is sent, Ezr. 4:11, 18; 5:7, 17.

(2) followed by יַד *to extend the hand,* Dan. 5:24; followed by לְ *to attempt* any thing, Ezr. 6:12.

שֶׁלַח m. with suff. שִׁלְחוֹ—(1) *a weapon, missile,* as sent against an enemy; Arab. سلح and سلاح coll. arms; specially a sword; سالح armed; سلح Conj. V., to arm oneself, 2 Ch. 32:5; 23:10; Joel 2:8. עָבַר בַּשֶּׁלַח to perish by the weapon (of death), Job 33:18; 36:12.

(2) *a shoot, a sprout,* Cant. 4:13; compare the root Piel No. 4.

(3) [*Selah, Shelah*], pr. name—(*a*) of a son of Arphaxad, Gen. 10:24; 11:12.—(*b*) of an aqueduct and pool near Jerusalem, which appears to be the same as שִׁלֹחַ (which see) Neh. 3:15. Vulg. *Siloe.*

שִׁלֹחַ (for שִׁילוֹחַ; as this noun is written in Chaldee, of the form קִיטוֹר, כִּישׁוֹר *a sending* of water, i. e. aqueduct; compare the root; Psa. 104:10; and Gr. ἱέναι ῥόον, Il. xii. 25) with the art. הַשִּׁלֹחַ [*Siloah*], pr. n. of an aqueduct at the foot of Zion, on the west of Jerusalem (see Joseph. Bell. Jud. v. 12, § 2; vi. 7, § 2; viii. § 5) [rather to the east of Jerusalem, through part of Ophel; see Robinson], Isaiah 8:6; called also שֶׁלַח Neh. 3:15, and גִּיחוֹן (which see) [this is a different stream]; which latter the Chald. and Syr., 1 Ki. 1:33, 38, render שִׁילוֹחָא; although these two names are thus to be distinguished, that Gihon (breaking forth) prop. denotes the fountain; Siloah (sending) is properly the aqueduct. Some, from the words of 2 Ch. 32:30, have incorrectly supposed the fountains to have been to the east of the city; the words should be rendered, "(Hezekiah) brought (the waters of Gihon) down to the west of the city" (the fountain being on the south-west); nor does the authority of modern tradition avail anything against that of Josephus, loc. cit., although it has been followed on most maps. [Gihon and Siloah should not be confounded; the former is west of Jerusalem, the latter runs through the hill Ophel to the south-east; it is the confounding of the two which occasions all the difficulty.] LXX. and Josephus, loc. cit. write the name Σιλωάμ; and so, Joh. 9:7 (where this name is rendered ὁ ἀπεσταλμένος; abstr. for concr.). See Relandi Palæstina, p. 858; my Comment. on Isaiah 7:3; also Tholuck, Beytr. z. Erkl. des N. T., p. 123, seqq. [and especially Robinson.]

שְׁלֻחוֹת fem. plur. *shoots,* sprouts, Isa. 16:8; see the root No. 3.

שִׁלְחִי (perhaps, "armed"), [*Shilhi*], pr. n. m., 1 Ki. 22:42; 2 Ch. 20:31.

שִׁלְחִים ("armed men"), [*Shilhim*], pr. n. of a city situated in the tribe of Judah, Josh. 15:32.

שֻׁלְחָן plur. שֻׁלְחָנוֹת m. *a table,* so called from its being extended, spread out (see the root No. 3, and Gr. τανύειν τράπεζαν, Od. x. 370), Ex. 25:23, seqq. עָרַךְ שֻׁלְחָן to spread a table, Psal. 23:5; Prov. 9:2. שֻׁלְחַן הַפָּנִים Nu. 4:7; and in the later Hebrew, שֻׁלְחַן הַמַּעֲרֶכֶת 1 Chr. 28:16; 2 Chron. 29:18, the table of shew bread, see לֶחֶם No. 2. שֻׁלְחַן יְהוָה the table of Jehovah, i. e. the altar, Mal. 1:7. אֹכְלֵי שֻׁלְחָנֶךָ those who eat at thy table, 2 Sam. 19:29; 1 Ki. 2:7, for אֹכְלִים עַל שֻׁלְחָנֶךָ 2 Sa. 9:11.

שָׁלַט fut. יִשְׁלַט a word of the later Hebrew—(1) to rule over any one, followed by בְּ Ecc. 2:19; 8:9; and עַל Neh. 5:15.

(2) *to obtain power, get the mastery,* followed by בְּ Est. 9:1. (Arab. سلط to be hard, vehement, whence שַׁלִּיט No. 1, שֶׁלֶט; the power of ruling appears only in the derivative nouns, as سلطان power, hence the concr. Sultan. To this appears to answer Germ. schalten).

Hiphil—(1) *to cause to rule,* Ps. 119:133.

(2) *to give power* over any thing, Eccles. 5:18; 6:2. Compare מָשַׁל Ex. 21:8.

Derivatives, שֶׁלֶט — שִׁלְטוֹן, שַׁלִּיט.

שְׁלֵט fut. יִשְׁלַט Chald.—(1) *to rule, to have dominion,* followed by בְּ over any thing, Dan. 2:39; 5:7, 16; to have power over any thing, Dan. 3:27.

(2) followed by בְּ *to rush* upon any thing, ibid., 6:25.

Aphel, to cause to rule, to make ruler, followed by בְּ over any thing, Dan. 2:38, 48.

שֶׁלֶט, only plur. שְׁלָטִים constr. שִׁלְטֵי m. *a shield*

apparently so called from its *hardness* (see the signification of the Arabic root, and the n. שַׁלִּיט), 2 Sam. 8:7, שִׁלְטֵי הַזָּהָב "shields of gold;" 2 Ki. 11:10; 2 Ch. 23:9; Cant. 4:4; Ezek. 27:11 (in which passages, shields are mentioned as hung for ornament on the walls). Jer. 51:11, "sharpen the weapons מִלְאוּ הַשְּׁלָטִים fill the shields," i. e. cover the body with the shield. Interpreters long doubted as to the meaning of this word, some rendered it *quivers* (as after Jarchi, Jo. Jahn, Archæol., ii. 2, page 428), or *darts*, compare سَلْط an arrow. The signification which I have given is that, which, from Kimchi onwards, has been most approved, and it is confirmed by the probable etymology, by the context of the cited passages, and by the authority of ancient versions. Thus the Targum and Syriac often retain the same word as being used in Aramæan. The Targum on the Chron. in two places (1 Chr. 18:7; 2 Chr. 23:9) render *shields*, that on Jeremiah (13:23) uses the words שִׁלְטֵי רִקְמָתֵיהּ in speaking of the leopard with spots in form resembling a shield. In the later Syriac this word appears to have fallen into disuse, for Bar Bahlûl in Lex. Oxon. MS., under the word ܫܠܛܐ fluctuates himself between the various opinions of Syriac interpreters (most of whom render it *quivers*).

שִׁלְטוֹן masc. *powerful*, Ecc. 8:4; followed by בְּ *having power*, over any one, verse 8.

שִׁלְטוֹן Chald. *lord*, *magistrate*, Dan. 3:2.

שָׁלְטָן constr. שָׁלְטָן Chald. *dominion*, *rule*. Dan. 3:33; 4:19; 7:6, 14; 6:27, בְּכָל שָׁלְטָן מַלְכוּתִי "in all my dominion." Plur. *kingdoms*, 7:27. Arab. سُلْطَان fem. dominion, and concr. lord, king, sultan.

שַׁלֶּטֶת f. see שַׁלִּיט No. 1.

שְׁלִי in pause שֶׁלִי masc. (from שָׁלָה No. I), *tranquillity*, *silence*. 2 Sam. 3:27, בַּשֶּׁלִי *tranquilly*, i. e. privately.

שִׁלְיָה f. *afterbirth*, which comes from the womb after the birth, from the root שָׁלָה No. III. Arabic سَلًى membrane, in which the fœtus is enveloped, سَلَّى Conj. II, to extract this membrane. Deut. 28:57. Talmud. שִׁלְיָא, סִלְיָתָא afterbirth.

שְׁלֵיו & **שְׁלָיו** i. q. שְׁלָו, which see.

שַׁלִּיט m. **שַׁלֶּטֶת** f. (for שַׁלֶּטֶת, for ־ֶ is lost in inflexion)—

(1) *hard*, *vehement*, i. q. سَلِيط, and fem. שַׁלֶּטֶת Arabic سَلِيطَة an imperious and impudent woman, Ezek. 16:30.

(2) *having power over anything*, Ecc. 8:8, and subst. *powerful one*, *ruler*, Ecc. 7:19; 10:5; Gen. 42:6.

שַׁלִּיט Chald.—(1) *powerful*, Dan. 2:10; 4:23; *having power over* any thing, followed by בְּ of thing, Dan. 4:14, 22, 29; 5:21; subst. *a prince*, Dan. 2:15; 5:29; Ezr. 4:20.

(2) followed by לְ with an inf. (there is, there is given) *power* to do anything, Ezr. 7:24.

שָׁלִישׁ & **שָׁלִשׁ** (with Kametz impure), m.—(1) *triens*, *triental*, *a third*, a measure of corn, prob. the third part of an ephah (see אֵיפָה), i. q. סְאָה, μέτρον; whence the LXX. commonly renders אֵיפָה τρία μέτρα (comp. Gr. ἡ τετάρτη, Germ. ein Quart [Engl. *quart*]), Isa. 40:12. Used generally of a measure, Ps. 80:6, וַתַּשְׁקֵמוֹ בִּדְמָעוֹת שָׁלִישׁ "thou waterest them with tears with a measure," i. e. abundantly. LXX. ἐν μέτρῳ, Vulg. *in mensura*.

(2) *a triangle*, an instrument of music, struck in concert with drums, as is now the case with military music. Pl. 1 Sa. 18:6.

(3) *tristata* (Gr. τριστάτης), *a third man*, a noble rank of soldiers who fought from chariots, ἀναβάται, παραβάται (Exod. 14:7, "he took all the chariots of Egypt וְשָׁלִשִׁם עַל־כֻּלּוֹ and warriors in every one of them." Ex. 15:4; 1 Ki. 9:22; compare 2 Ki. 9:25); used of the body-guard of kings, 1 Ki. 9:22; 2 Ki. 10:25; 1 Ch. 11:11; 12:18. LXX. τριστάται, i. e. according to Origen, in Catenis (although contrary to the Greek Glossographers, see Schleusner, Thes. v. page 338), soldiers fighting in chariots, of which each one contained three soldiers, one who drove the horses, and two who fought; comp. τριτοστάτης, one of three men who formed a row in a tragic chorus. —Their captain is called רֹאשׁ הַשָּׁלִשִׁי 2 Sam. 23:8; and 1 Ch. 12:18, in a fuller form, רֹאשׁ הַשָּׁלִישִׁים, the same person appears also to be the הַשָּׁלִישׁ κατ' ἐξοχήν, who was one of the king's nearest attendants, 2 Ki. 7:2, 17, 19; 9:25; 15:25. Hence pl. שָׁלִישִׁים Pro. 22:20 קרי, perhaps *principalia*, i. e. noble things, compare Pro. 8:6.

שְׁלִישִׁי m. שְׁלִישִׁיָּה, שְׁלִישִׁית f. pl. שְׁלִשִׁים (from שָׁלֹשׁ, שָׁלוֹשׁ), *third*, Gen. 2:14; Nu. 2:24; Isa. 19:24; Job 42:14, and so frequently. Pl. שְׁלִשִׁים subst. *chambers* of the third story, Gen. 6:16.—Fem. specially is—(*a*) *a third part*, Nu. 15:6, 7; 2 Sam. 18:2 —(*b*

with ה parag. שְׁלִשְׁתָּה adv. *the third time*, Eze. 21:19.—(*c*) *the third day, on the third day.* 1 Sam. 20:12, כָּעֵת מָחָר הַשְּׁלִישִׁית "at this time to-morrow (or) the third day."—(*d*) *the third year*, Isaiah 15:5; Jer. 48:34; see עֶגְלָה page DCV, A.

שָׁלַךְ not used in Kal (cognate to שָׁלַח).

Hiphil—(1) to cast, to throw, Gen. 21:15; Num. 35:20, 22; *to cast away*, 2 Ki. 7:15; Ezek. 20:8; Ecc. 3:6 (opp. to שָׁמַר to retain); *to cast about*, as stones, Ecc. 3:5 (opp. to כָּנַס to collect). Const. followed by אֶל of the place into which anything is cast (into a pit, into water, into fire), Gen. 37:22; Num. 19:6; Deut. 9:21; Jer. 26:23; also, followed by בְּ Gen. 37:20; Ex. 32:24; Mic. 7:19; followed by עַל of the person at whom anything is cast (auf jem. werfen), Jud. 9:53. Job 27:22, יַשְׁלֵךְ עָלָיו "he will cast upon him," sc. arrows, he will shoot at him; followed by לְ *to cast* anything (to a dog), Exod. 22:30; followed by מִן of place, *to cast* (any person or thing) out of a place, Neh. 13:8; Deu. 29:27; *to pluck*, Job 29:17, מִשִּׁנָּיו אַשְׁלִיךְ טָרֶף "from his teeth I plucked the prey;" followed by מִמֶּנּוּ, מֵעָלָיו *to cast away, throw off* (von sich werfen), Psa. 2:3; Ezek. 18:31.—The following phrases are figuratively used—(*a*) הִשְׁלִיךְ נַפְשׁוֹ מִנֶּגֶד i. e. to expose one's life to the greatest danger; Gr. παραβάλλεσθαι τὴν ψυχήν, Il. ix. 322 (whence the Lat. *parabolanus*).—(*b*) הִשְׁלִיךְ אַחֲרָיו Psalm 50:17, and אַחֲרֵי גֵוּוֹ to cast (anything) behind one, behind one's back, i. e. to neglect, to despise, 1 Ki. 14:9; Neh. 9:26; Isa. 38:17; Eze. 23:35. (As to the same phrase in Arabic, see my Comment. on Isa. loc. cit.)—(*c*) הִשְׁלִיךְ עַל יְיָ to cast anything upon God, i. e. to commit to his care, Ps. 55:23 (compare 37:5).—(*d*) יְיָ הִשְׁלִיךְ פ׳ מֵעַל פָּנָיו God has rejected or expelled any one from his presence, i. e. he has rejected him, cast him off, 2 Ki. 13:23; 17:20; 24:20; 2 Ch. 7:20; Jer. 7:15.

(2) *to cast down, to overthrow*, as a house, Jer. 9:18. Metaph. Job 18:7, וְתַשְׁלִיכֵהוּ עֲצָתוֹ "and his own counsel shall cast him down."

Hophal הָשְׁלַךְ and הֻשְׁלַךְ—(1) *to be cast, to be thrown, to be cast out*, Isa. 14:19 (where we must not join, "thou art cast out from thy sepulchre," but, "thou art cast out without thy sepulchre," i. e. which was thy due); followed by בְּ and אֶל of place 2 Sa. 20:21; Jer. 14:16; Eze. 16:5; followed by לְ *to be cast forth* (delivered) to any one, Jer. 36:30. Metaph. Ps. 22:11, עָלֶיךָ הָשְׁלַכְתִּי מֵרָחֶם "I was cast upon thee from the womb," i. e. I committed my affairs to thee.

(2) pass. of Hiphil No. 2, Dan. 8:11. Hence—

שָׁלָךְ m. Lev. 11:17; Deu. 14:17, an aquatic bird, LXX. καταράκτης, al. καταρράκτης, i. e. a species of pelican, which casts itself down from the highest rocks into the water (*Pelecanus Bassanus*, Linn.). Vulg. *mergulus;* Syr. and Ch. fish-catcher. Compare Bochart, Hieroz. part ii. lib. ii. cap. xxi.; Oedmann, Verm. Sammlungen aus der Naturkunde, iii. page 68: and—

שַׁלֶּכֶת f.—(1) *a cutting down* (pr. overturning, casting down) of a tree, Isa. 6:13.

(2) [*Shallecheth*] pr. n. of a gate of the temple, 1 Chr. 26:16.

שָׁלַל—(1) i. q. Arab. سَلَّ to draw, to draw out, Ruth 2:16; compare נָשַׁל and שָׁלָה No. III.

(2) *to strip off, to spoil.* (To this answer σῦλον, σκῦλον, σκύλον *spolium*, and συλάω, συλεύω, σκυλεύω, *spolior*, also σκύλλω to draw off the skin, σίλλον ap. Hesych. funis). Constr. followed by an acc. of the thing, Eze. 26:12; and of the person spoiled, Eze 39:10; Hab. 2:8; Zec. 2:12; שָׁלַל שָׁלָל to take prey. Isa. 10:6; Eze. 29:19. It sometimes follows the analogy of a regular verb, sometimes that of verbs עע, as שָׁלְלוּ, שַׁלּוֹתִי, שָׁלְלוּ; inf. שְׁלֹל and שֹׁל, fut. יָשֹׁל.

Hithpoel, אֶשְׁתּוֹלְלוּ (an Aram. form) for הִשְׁתּוֹלֵל *to be spoiled*, Ps. 76:6; Isa. 59:15. Hence שׁוֹלָל and—

שָׁלָל m.—(1) *spoil*, and gener. *prey, booty*, Gen. 49:27; Ex. 15:9; and frequently; used also of cattle taken as booty, 1 Sa. 15:19; שְׁלַל דָּוִד David's spoil, i. e. taken by David, 1 Sam. 30:20; חִלֵּק שָׁלָל to divide prey, Gen. 49:27; Psa. 68:13; Jer. 21:9: הָיְתָה לּוֹ נַפְשׁוֹ לְשָׁלָל "his life shall be to him for booty," i. e. he shall be preserved alive, Jer. 38:2; 39:18 Once for אִישׁ שָׁלָל a spoiler, warrior, Jud. 5:30

(2) *gain* (Ausbeute) Pro. 31:11.

שָׁלֵם fut. יִשְׁלַם—(1) to be whole, sound, safe. (Arab. سلم id. Kindred is the root, שָׁלָה, שָׁלֵו.) Job 9:4; "who has set himself against him וַיִּשְׁלָם and continued safe?" Job 22:21.

(2) *to be completed, finished*, of a building, 1 Ki. 7:51; Neh. 6:15; used of time, Isa. 60:20.

(3) denom. from שָׁלוֹם *to have peace, friendship* with any one. Part. שׁוֹלְמִי [Psa. 7:5] "my friend" i. q. אִישׁ שְׁלֹמִי Ps. 41:10. Part. pass. שָׁלוּם peaceable. 2 Sam. 20:19; see Pual No. 3.

Piel, שִׁלֵּם and שִׁלַּם—(1) *to make secure, to keep safe*, Job 8:6.

(2) *to complete, to finish* (a building) 1 Kings 9:25.

(3) *to restore*, as something purloined, Ex. 21:36; something owed, Ps. 37:21; 2 Ki. 4:7; *to pay*, as vows, Psalm 50:14; sacrifices, Hos. 14:3; and figuratively, *to impart* comfort, Isa. 57:18.

(4) *to requite, to recompense*, followed by a dat. of pers. Jud. 1:7; 2 Ki. 9:26; Psa. 62:13; followed by an acc. of thing, Jer. 16:18; 32:18; followed by both cases, as שִׁלֵּם גְּמוּלוֹ לְ (see גְּמוּל No. 1), also שִׁלֵּם לְפִי כְּמַעֲשָׂיו to recompense to any one according to his works, Ps. 62:13; Jer. 50:29. There also follows (although rarely) an acc. of the person to whom any thing is paid (Germ. jemanden bezahlen). Psalm 31:24; Pro. 13:21; וְאֶת־צַדִּיקִים יְשַׁלֶּם־טוֹב "but prosperity rewards (pr. bezahlt) the righteous," prosperity is their reward, Ps. 35:12.

Pual — (1) pass. of Piel No. 3, *to be paid or performed* (used of a vow) Ps. 65:2.

(2) *to be recompensed*, Jer. 18:20; also *to receive the reward* (of deeds) Pro. 11:31; הֵן צַדִּיק בָּאָרֶץ יְשֻׁלָּם "behold there is a reward for the righteous in the earth, much more for the ungodly and sinner," Pro. 13:13.

(3) *to live friendly*, i. q. Kal No. 3. Part. מְשֻׁלָּם the friend (of God), i. e. Israel [Christ], Isa. 42:19; parall. עֶבֶד יְהוָֹה compare Hiphil No. 2.

Hiphil — (1) *to complete, to execute*, Job 23:14; Isa. 44:26, 28; *to make an end* of a thing, Isaiah 38:12, 13.

(2) *to make peace* with any one (Arab سَالَمَ id.); followed by אֶת Josh. 10:1, 4; followed by עִם Deut. 20:12; 1 Ki. 22:45; but followed by אֶל *to submit oneself* by a treaty of peace, Josh. 11:19 (Compare Arab. سلم Conj. IV., to submit oneself to the dominion of any one; specially to commit one's affairs to God; followed by اِلَى; whence اِسْلَامٌ obedience or submission to God and to Mahomet; hence true religion, meaning Mahometanism).

(3) causat., *to make any one a friend*, Pro. 16:7.

Hophal, *to be a friend* to any one; followed by לְ Job 5:23.

Derivatives, שָׁלוֹם, שִׁלּוּם, שַׁלְמֹנִים, שְׁלָמִית-שָׁלֵם, and pr. n. מְשֻׁלֶּמֶת, מְשֻׁלָּם, שְׁלֹמִית, מְשֶׁלֶמְיָה, שְׁלֵמוֹת, שׁוּלַמִּית.

שְׁלֵם Chald., *to complete, to finish* (a work). Part. pass. שְׁלִים finished, Ezr. 5:16.

Aphel — (1) *to make an end*, Dan. 5:26.

(2) *to restore*, Ezr. 7:19.

שְׁלָם m., Chald. i. q. Hebr. שָׁלוֹם *welfare, peace*, Ezr. 5:7; Dan. 3:31; 6:26.

שָׁלֵם m. שְׁלֵמָה f. adj. — (1) *whole, perfect*, — (*a*) i. e. of full and just number and measure, as אֶבֶן שְׁלֵמָה a just weight, Deut. 25:15; compare Gen. 15:16 (where it is used of a full and just measure of sins); גָּלוּת שְׁלֵמָה a full number of captives, Am. 1:6, 9.—

(*b*) *sound, safe*, Genesis 33:18; of an army, Nah. 1:12. אֲבָנִים שְׁלֵמוֹת are stones which have been untouched, are unviolated by iron, i e. rough, unhewn Deut. 27:6; 1 Ki. 6:7.

(2) *completed, finished*, 2 Ch. 8:16.

(3) *cherishing peace and friendship* (see the root in Pual, Hiphil, Hophal). Gen. 34:21, שְׁלֵמִים הֵם אִתָּנוּ "they live peaceably with us;" specially שׁ׳ עִם יְהוָֹה devoted to God, at peace with him, 1 Ki. 8:61; 11:4; 15:3, 14; and without these words 2 Kings 20:3; 1 Ch. 28:9; 2 Ch. 15:17. Compare Hiphil No. 2; (also مُسْلِمٌ devoted to God and to Mahomet, one who professes the Mahometan religion.)

(4) [*Salem, Shalem*], pr. n. i. q. יְרוּשָׁלַם *Jerusalem*, as to the etymology of which, see p. CCCLXVII, A. Gen. 14:18; Ps. 76:3. Josephus (Antiq. i. 10, § 2), τὴν μέντοι Σόλυμα ὕστερον ἐκάλεσαν Ἱεροσόλυμα. See Relandi Palæstina, p. 976. (Arab. شَلِمٌ, شَلَمٌ id.).

שֶׁלֶם m. — (1) prop. *retribution, remuneration reward* (see the root in Piel No. 4); hence *thanksgiving*. זֶבַח שְׁלָמִים a eucharistic sacrifice, offered in giving thanks, Lev. 3:1, seqq.; 7:11, seqq.; Nu. 7:17, seqq. זֶבַח תּוֹדַת שְׁלָמָיו Levit. 7:13, 15, a sacrifice offered in praising God and giving thanks Hence —

(2) such a sacrifice, Am. 5:22; plur. שְׁלָמִים Levit. 7:20; 9:4; also in a wider signification used of sacrifices offered in distress, Jud. 20:26; 21:4.

שִׁלֵּם m. — (1) *retribution*, Deut. 32:35.

(2) [*Shillem*], pr. n. of a son of Naphtali, Gen. 46:24; called, 1 Ch. 7:13, שַׁלּוּם. Patron. שִׁלֵּמִי Num. 26:49.

שִׁלֻּם and שִׁלּוּם m. id., Hos. 9. 7; Mic. 7:3; plur. Isa. 34:8.

שַׁלֻּם ("retribution"), pr. n. *Shallum*, borne by — (1) a king of the kingdom of Israel (773, 772, B.C.), 2 Ki. 15:10—15. — (2) a king of Judah, the son of Josiah and younger brother of kings Jehoiakim and Zedekiah; prob. the same as יְהוֹאָחָז No. 2, Jer. 22:11; see Rosenm. on the passage. — (3) the husband of Huldah the prophetess, 2 Kings 22:14. — (4) other men, Ezr. 2:42; 7:2; 10:24, 42; Neh. 3:12 7:45; 1 Ch. 2:40, etc.

שִׁלְּמָה f. i. q. שִׁלֻּם *retribution, penalty*, Psa. 91:8.

שְׁלֹמֹה ("peaceable," from שָׁלוֹם with the addition of the syllable ֹה i. q. ֹן, ָן compare 1 Ch. 22:9) pr. n. ***Solomon***, the tenth son of David (1 Ch. 3:5; compare 2 Sam. 3:5), born of Bathsheba; his father's successor, and the third king of the Israelites (1005—975, B. C.); very celebrated for his riches, splendour, and wisdom; see 1 Ki. 2—11; 1 Ch. 23; 2 Ch. 1—9; Prov. 1:1; Cant. 1:1. LXX. Σαλωμών; called by Josephus, and in N. T., Σολομών.

[**שַׁלְמַי** *Shalmai*, pr. n. m. Ezr. 2:46.]

שְׁלֹמִי ("peaceful"), [*Shelomi*], pr. n. m. Nu. 34:27.

שְׁלֻמִיאֵל ("friend of God"), [*Shelumiel*], pr. n. m. Num. 1:6; 2:12.

שֶׁלֶמְיָהוּ (i. q. מְשֶׁלֶמְיָה), [*Shelemiah*], pr. n. m. 1 Ch. 26:14.

שְׁלֹמִית ("peaceful," and neut. "love of peace"), [*Shelomith*], pr. n.—(1) f.—(*a*) Lev. 24:11.—(*b*) 1 Ch. 3:19.

(2) m.—(*a*) a son of Rehoboam, 2 Ch. 11:20.—(*b*) Ezr. 8:10.—(*c, d, e*) 1 Ch. 23:9, 18; 26:25.

שַׁלְמַן Hos. 10:14; fully שַׁלְמַנְאֶסֶר 2 Ki. 17:3; 18:9 (compare Pers. شرمان آتر "verecundus erga ignem"), [*Shalman, Shalmanezer*], pr. n. of a very powerful king of Assyria (734—16 B. C.), who, B. C. 722, led away [some of the] ten tribes captive. Vulg. *Salmanassar*.

שַׁלְמֹנִים m. pl. *gifts, bribes*, with which any one is corrupted, Isa. 1:23, see the root, Piel No. 4.

שָׁלַף fut. יִשְׁלֹף—(1) TO DRAW OUT (Ch. id., kindred to שָׁלַל שָׁלָה No. II., נָשַׁל), as a weapon from a wound, Job 20:25; a sword from its sheath, *to draw* the sword, Num. 22:23, 31; Josh. 5:13, אֶלֶף שֹׁלֵף חֶרֶב "a thousand men drawing the sword," i. e. armed, Jud. 8:10; 20:2, 15, 17, 46; 2 Sa. 24:9.

(2) *to draw off* a shoe, Ruth 4:7, 8.

(3) *to pluck off*, or *up*, grass, Ps. 129:6.

שֶׁלֶף [*Sheleph*], pr. n. of a tribe of Arabia Felix, Gen. 10:26; 1 Ch. 1:20; perhaps Σαλαπηνοί, mentioned by Ptolemy (vi. 7), amongst the tribes of the interior.

שָׁלֹשׁ & **שָׁלוֹשׁ** const. שְׁלֹשׁ, before Makk. שְׁלָשׁ־ (Ex. 21:11) f. and **שְׁלֹשָׁה** const. שְׁלֹשֶׁת m.

(1) THREE (Arab. ثَلَاثٌ f. ثَلَاثَةٌ m. Aram. תְּלָת, תְּלָתָא. Amongst the Indo-Germ. languages the primary form appears to be retained in the Zendic *teshro*, whence with the letters transposed are both the Aram. *telât*, and Gr. Lat. τρεῖς, *tres*. The Sanscr. has the abbreviated *tri*.) Ex. gr. שָׁלוֹשׁ שָׁנִים three years, Gen. 11:13; עָרִים שָׁלוֹשׁ three cities, Joshua 21:32; שְׁלֹשָׁה בָנִים three sons, Genesis 6:10; שְׁלֹשֶׁת חֳדָשִׁים three months, whence כְּמִשְׁלֹשׁ חֳדָשִׁים about after three months, Genesis 38:24 (where מִן is prefixed, for מִשָּׁלֹשׁ, and not formative, see מִן page CCCCLXXXIV, A). בִּשְׁנַת־שָׁלוֹשׁ in the third year (pr. im Jahre drey), 2 Kings 18:1. שְׁלֹשׁ עֶשְׂרֵה thirteen, f. Josh. 19:6; 21:4; שְׁלֹשָׁה עָשָׂר m. Nu. 29:13. With suff. שְׁלָשְׁתְּכֶם you three; שְׁלָשְׁתָּם those three, Num. 12:4.

(2) *thrice*, Job 33:29.

Plur. שְׁלֹשִׁים comm. *thirty*, Gen. 5:16; also *thirtieth*, 1 Ki. 16:23, 29.

Derivatives, שִׁלֵּשׁ—שָׁלִשׁ, שִׁלְשׁוֹם, שָׁלִישׁ, שְׁלִישִׁי.

שֶׁלֶשׁ ("triad"), [*Shelesh*], pr. n. m. 1 Chron 7:35.

שָׁלִשׁ see שָׁלִישׁ.

שִׁלֵּשׁ PIEL (denom. from שָׁלֹשׁ)—(1) *to divide into three parts*, Deu. 19:3.

(2) *to do* any thing *the third time*, 1 Ki. 18:34.

(3) *to do on the third day*. 1 Sa. 20:19, וְשִׁלַּשְׁתָּ תֵּרֵד "and on the third day come down."

PUAL, part. מְשֻׁלָּשׁ—(1) *threefold*, Ecc. 4:12; Eze. 42:6.

(2) *of the third year*, Gen. 15:9.

שִׁלֵּשִׁים m. plur. *descendants of the third generation, great-grandchildren*, Ex. 20:5; 34:7. בְּנֵי שִׁלֵּשִׁים Gen. 50:23, children of great grand-children, i. q. רִבֵּעִים abnepotes. Some have incorrectly taken שִׁלֵּשִׁים for the grandchildren themselves, who are called בְּנֵי בָנִים, and in Ex. 34:7, they are expressly distinguished from these; (in Ex. 20:5, grandchildren, i. e. בְּנֵי בָנִים do not appear to be mentioned).

שָׁלִשָׁה [*Shalisha*], pr. name of a region near Mount Ephraim, 1 Sam. 9:4; in which there appears to have been situated the town בַּעַל־שָׁלִשָׁה 2 Ki. 4:42. This is called by Eusebius Beth-Shalisha, and is said by him to be fifteen Roman miles north of Diospolis.

שִׁלְשָׁה ("triad"), [*Shilshah*], pr. n. m., 1 Chron. 7:37.

שִׁלְשׁוֹם and **שִׁלְשֹׁם** adv. (comp. of שָׁלֹשׁ = שָׁלִשׁ and יוֹם), *the day before yesterday*, Prov. 22:20 [כתיב]; elsewhere always joined with תְּמוֹל; as תְּמוֹל שִׁלְשׁוֹם yesterday (and) the third day, Ex. 5:8; and גַּם אֶתְמוֹל גַּם שִׁלְשׁוֹם 2 Sam. 5:2, heretofore, formerly. כִּתְמוֹל שִׁלְשׁוֹם as before-time, Gen. 31:2; 2 Ki. 13:5. מִתְּמוֹל שִׁלְשׁוֹם in time past, Deut. 19:6; Josh. 20:5.

שְׁלַתִּיאֵל [*Shealtiel*], see שְׁאַלְתִּיאֵל.

שָׁם adv., THERE (Arab. ثَمَّ and of time ثُمَّ; Chald. תַּמָּן; Syriac ܬܡܢ. A trace of another form שֹׁם = ثُمَّ is found in the pr. n. גֵּרְשֹׁם Ex. 2:22, as to which see p. CLXXXII, A. In the Indo-Germanic languages there answer to this, Gr. τῆμος, *tunc;* Lat. *tum* (*tunc;* compare *num, nunc*); Anglosax. *thænne;* whence the English *then;* Germ. Dann; all of which are applied to time; see No. 2). It is used—

(1) pr. of place,—(*a*) i. q. *eo loco.* ἐκεῖ. Gen. 2:8, 12; 11:2, 31; 12:7, 8, 10; 13:4, 18; and so very often. When preceded by a relative, אֲשֶׁר שָׁם *where,* Exod. 20:21; commonly with one or more words between, אֲשֶׁר־שָׁם Gen. 13:3; 2 Sam. 15:21. שָׁם—שָׁם here, there, Isa. 28:10.—(*b*) after verbs of motion, i. q. שָׁמָּה *thither* (like ἐκεῖ for ἐκεῖσε), 1 Sam. 2:14; 2 Ki. 19:32; whence אֲשֶׁר—שָׁם *whither,* 1 Ki. 18:10; Jer. 19:14.

(2) used of time, *at that time, then* (like the Gr. ἐκεῖ, Lat. *ibi, illico,* compare the above remarks on the traces of this word in other languages), Ps. 14:5; 132:17; Jud. 5:11.

(3) i. q. *therein, in that thing,* Hos. 6:7, "they have transgressed the covenant, שָׁם בָּגְדוּ בִי therein (darin, in diesem Stücke) they have rebelled against me."

With ה parag. שָׁמָּה (read *shammah*)—(*a*) *thither,* Gen. 19:20; 23:13; Isa. 34:15 (where we must render, "thither shall she place her nest," etc., comp. Ps. 122:5; Ex. 29:42).—(*b*) i. q. שָׁם *there* (so that ה ָ has a mere demonstrative power), Jer. 18:2. After a relative, אֲשֶׁר שָׁמָּה *whither,* Gen. 20:13; rarely *where,* 2 Ki. 23:8.

With pref. מִשָּׁם *thence*—(1) of place, Gen. 2:10; 11:8, 9; 1 Sam. 4:4. אֲשֶׁר—מִשָּׁם *whence,* Deut. 9:28.

(2) used of time, Hos. 2:17.

(3) i. q. *from that thing, whence,* like the Lat. *inde* (*unde*), Genesis 3:23, "that he might till the ground אֲשֶׁר לֻקַּח מִשָּׁם whence (out of which) he had been taken;" 1 Ki. 17:13, עֲשִׂי לִי מִשָּׁם עֻגָה "make me thence (out of that meal) a cake;" Ezr. 5:3. Pleonastically, Gen. 49:24. מִשָּׁם רֹעֶה אֶבֶן יִשְׂרָאֵל "from thence (dorther), from the shepherd, the stone of Israel (comes)," etc.

שֵׁם constr. שֵׁם, sometimes followed by Makk. שֶׁם־, with suff. שְׁמִי, שִׁמְךָ, שִׁמְכֶם, pl. שֵׁמוֹת, constr. שְׁמוֹת m. (once f. Cant. 1:3, see רוק Hophal).

(1) NAME. (Arab. إِسْمٌ, more rarely سِمٌ, Æth. ስም: but Ch. שֻׁם id. I regard this word as primitive, and prop. as denoting σῆμα, *signum,* although kindred to it is the root وَسَمَ to mark with a sign, to designate, سِمَةٌ sign, stigma, mark with which any one is marked. From the noun are derived سَمَّى Conj. II., ܫܡܗ, ܐܫܡܗ, to name. Some regard שֵׁם as shortened from שֵׁמַע, by casting away ע, comparing the LXX. translator, who not unfrequently renders שֵׁמַע, ὄνομα.) בְּשֵׁם פ׳ in any one's name, i. e. authority, Ex. 5:23; Est. 3:12; בְּשֵׁם יְיָ in the name of Jehovah, by his authority, Jer. 11:21; 26:9: בְּשֵׁם by name (bey Namen), Ex. 33:12; בְּשֵׁמוֹת by name, 1 Ch. 12:31; Ezr. 10:16. As to the phrases קָרָא שֵׁם, נִקְרָא בְשֵׁם etc. see קָרָא No. 2, *f*—*h*, No. 3, and Niphal No. 1, 2. Specially it is—(*a*) *a celebrated name, fame* (like ὄνομα and *nomen*). עָשָׂה לוֹ שֵׁם Gen. 11:4; Jer. 32:20; and שׂוּם לוֹ שֵׁם 2 Sam. 7:23, to make for oneself a name, i. e. to acquire fame for oneself: אַנְשֵׁי שֵׁם famous men, Gen. 6:4; also nobles, Num. 16:2; אַנְשֵׁי שֵׁמוֹת id. 1 Ch. 5:24; and on the other hand, בְּנֵי בְלִי שֵׁם sons of an ignoble (father), i. e. ignoble themselves, and sprung from an ignoble race. Job 30:8. Hence *glory,* Gen. 9:27, בְּאָהֳלֵי שֵׁם "in glorious tents;" [Is not שֵׁם here pr. n.] Zeph. 3:19, שַׂמְתִּים לִתְהִלָּה וּלְשֵׁם "I will make them praised and famous;" verse 20; Deuteron. 26:19—(*b*) *a good name, good reputation,* Eccles 7:1; Proverbs 22:1. When used in a bad sense there is added רָע Deut. 22:14, 19; Neh. 6:13.—(*c*) *fame after death, memory.* So in the phrases *to destroy, to blot out the name* of any person or thing, i. e. so to blot out (a people, a city), that even the name and memory may perish from posterity. Deut. 9:14; 1 Sam. 24:22; 2 Ki. 14:27; Psa. 9:6; Zec. 13:2; also Eccl. 6:4, "its name is covered with darkness" (of an abortion). Hence—(*d*) a *monument,* by which any one's memory is preserved, 2 Sa. 8:13; Isa. 55:13. [This meaning appears to be very doubtful in both the cited passages.]

(2) שֵׁם יְהוָה is—(*a*) *the celebrated name of God*

the estimation of men concerning God; in the phrase לְמַעַן שְׁמוֹ *for his name's sake*, as his name would lead one to expect; see page cccxcv, B; hence *the glory of God;* לְמַעַן שְׁמִי *for my name's sake*, lest the glory of the divine name should suffer. Isai. 48:9; 1 Ki. 8:41; Psa. 79:9; 106:8; Eze. 20:44. Psalm 138:2, עַל כָּל שִׁמְךָ "above all thy name," above all that can be predicated of thee.—(*b*) Jehovah, as being called on and praised by men, as קָרָא בְּשֵׁם יְהוָה to call on the name of Jehovah, compare under the verb קָרָא No. 1, *h*. Ps. 5:12, אֹהֲבֵי שְׁמֶךָ "those who love thy name," i. e. those who delight in thy praise. Ps. 9:11.—(*c*) the Deity as being present with mortals, i. q. פְּנֵי יְהוָה. Ex. 23:21, כִּי שְׁמִי בְּקִרְבּוֹ "for my name is in him" (the angel). 1 Ki. 8:29, יִהְיֶה שְׁמִי שָׁם "my name shall be there" (in the temple). 2 Ki. 23:27. 1 Ki. 3:2, "no house had been built to the name of the Lord." 1 Kings 8:17, 20. שׂוּם, שַׁכֵּן שְׁמוֹ to put his name (in any place), i. e. there to fix his abode, see under the verb שׂוּם and שָׁכַן. It is often applied to the aid which God as present vouchsafes to men. Ps. 54:3, "O God! בְּשִׁמְךָ הוֹשִׁיעֵנִי save us by thy name." Psalm 44:6; 124:8; 89:25; 20:2; Isai. 30:27. Also הַשֵּׁם, שֵׁם are used absol. of the name of God, Lev. 24:11, 16; Deu. 28:58.

(3) pr. n. *Shem*, the eldest [second] son of Noah, from whom, Gen. 10:22—30, the *Shemitic* nations, i. e. the western nations of Asia, the Persians, Assyrians, Aramæans, and part of the Arabs have sprung. Compare Gesch. der Hebr. Spr. u. Schr. p. 5, 6.

Compound pr. n. are שְׁמוּאֵל, שְׁמִידָע, שְׁמִירָמוֹת.

שֻׁם m. Ch. *name*, Daniel 4:5; Ezra 5:1; with suff. שְׁמֵהּ (from שֻׁם) Daniel 2:20, 26; 4:5; 5:12; Ezr. 5:14, וִיהִיבוּ לְשֵׁשְׁבַּצַּר שְׁמֵהּ "and they were delivered to Sheshbazzar, which was his name," pr. they were delivered to him whose name was Sheshbazzar. Pl. שְׁמָהָן Ezr. 5:4, 10.

שַׁמָּא ("desert"), [*Shamma*], pr. n. m. 1 Chr. 7:37.

שֶׁמְאֵבֶר (for שֵׁם אֵבֶר "soaring on high," pr. abstr. q. d. Hochschwung, from שֵׁם = שָׁמָה height, and אֵבֶר), [*Shemeber*], pr. n. of the king of Zeboim, Gen. 14:2.

שִׁמְאָה (perhaps i. q. שִׁמְעָא "fame"), [*Shimeah*], pr. n. m. 1 Ch. 8:32; to which answers in 1 Chron. 9:38 שִׁמְאָם [*Shimeam*].

שַׁמְגַּר [*Shamgar*], pr. name of a judge of Israel, Jud. 3:31; 5:6. (The etymology is unknown.)

שָׁמַד not used in Kal (kindred to שָׁמַם).

Hiphil הִשְׁמִיד to destroy—(*a*) *to lay waste* cities, altars, Lev. 26:30; Num. 33:52. More frequently—(*b*) *to destroy* persons and peoples, Deut. 1:27; 2:12, 21, 22, 23; Est. 3:6. Inf. הַשְׁמֵד subst *destruction*, Isa. 14:23.

Niphal, pass.—(1) *to be laid waste*, as a field, Jer. 48:8; hills, Hos. 10:8.

(2) *to be destroyed, cut off*, of peoples, Deu. 4:26; 28:20; and of individuals, Gen. 34:30; Psalm 37:38.

שְׁמַד Ch. Aphel, *to destroy*, Dan. 7:26.

שָׁמָה an unused root. Arab. سما *to be high*: whence שָׁמַיִם heaven.

שָׁמָּה see שָׁם.

שַׁמָּה f. (from the root שָׁמַם)—(1) *wasting, desolation*, Isa. 5:9; Jer. 2:15; Ps. 73:19.

(2) *astonishment*, Jer. 8:21; meton. of its object, Deu. 28:37; Jer. 19:8; 25:9, 18; 51:37.

(3) [*Shammah*], pr. n. m.—(*a*) a son of Raguel, Gen. 36:13, 17.—(*b*) a son of Jesse, and brother of David, 1 Sa. 16:9; 17:13; called elsewhere שִׁמְעָה 2 Sa. 13:3, 32; and שִׁמְעָא 1 Chr. 2:13.—(*c*) 2 Sa. 23:11.—(*d*) 2 Sa. 23:33.—(*e*) 2 Sa. 23:25, for which there is שַׁמּוֹת [*Shammoth*], 1 Ch. 11:27; שַׁמְהוּת [*Shamhuth*], 1 Ch. 27:8.

שַׁמְהוּת see the prec. No. 3, *e*.

שְׁמָהָן Ch. pl. *names*, see שֻׁם.

שְׁמוּאֵל pr. n. *Samuel*, [*Shemuel*] (according to 1 Sa. 1:20, i. q. שְׁמוּעַ אֵל "heard of God," unless it be preferred "name of God," taking שְׁמוּ as a sing. const. i. q. שֵׁם, compare רֵעַ and רְעוּ, מַת and מְתוּ, פְּנוּ פְּנֵי i. q. פָּנֶה face [the Scripture derivation of a name must always be the true one]).—(1) the name of a very celebrated judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim (1 Sam. 1:1) [this is wholly incorrect; he was a Levite].—(2) Another of the same name, also the son of Elkanah, grandfather of Heman, 1 Chr. 6:13, 18, who is mentioned among the Levites and singers. [But this is the same person as No. 1.]—(3) Nu. 34:20.—(4) 1 Ch. 7:2.

שַׁמּוּעַ see שִׁמְעָא No. 1.

שְׁמוּעָה & **שְׁמֻעָה** prop. that which is heard, hence—

(1) *a message, tidings*, 1 Sa. 4:19; whether joyful, Prov. 15:30; 25:25; or sorrowful, Jer. 49:23;

Psa. 112:7; Jer. 10:22; especially a message sent from God, Isa. 53:1; Jer. 49:14; hence—

(2) i. q. *instruction, teaching, doctrine*, Isaiah 28:9.

(3) *rumour*, 2 Ch. 9:6.

שָׁמוּר see שָׁמִיר.

שָׁמַט—(1) pr. i. q. שָׁמַץ TO SMITE, TO STRIKE; also, *to cast, to throw down*, compare Arab. شمص to strike, to thrust, and to urge on a beast violently. (To this answers the Germ. vulg. ſchmeißen, to strike and to cast; Anglo-Sax. *smitan*; Engl. *to smite*; rejecting the sibilant, *mittere*.) Hence—(*a*) 2 Sa. 6:6, כִּי שָׁמְטוּ הַבָּקָר "for the oxen kicked," were restive (die Rinder ſchlugen, ſchmißen aus). Vulg. *calcitrabant*. The other interpretations of this passage are discussed by Bochart, Hieroz. t. i. page 372.—(*b*) *to cast, to throw down* (any one from a window into the street), 2 Ki. 9:33.

(2) *to fall, to let lie*—(*a*) a field untilled, Exod. 23:11.—(*b*) *to remit* a debt, Deut. 15:2.—(*c*) followed by מִן *to desist from anything*, Jer. 17:4.

Niphal, pass. of Kal No. 1, *to be cast down, precipitated* (from a rock), Ps. 141:6.

Hiphil, i. q. Kal No. 2, *b*, *to remit*, Deut. 15:3. Hence—

שְׁמִטָּה fem. *remission, release*, Deut. 15:1, 2. שְׁנַת הַשְּׁמִטָּה the year of remission, i. e. the year of jubilee, in which debts were to be remitted, Deut. 15:9; 31:10.

שַׁמַּי ("laid waste"), [*Shammai*], pr. n. m.—1 Ch. 2:28.—(2) 1 Ch. 2:44.—(3) 1 Ch. 4:17.

שְׁמִידָע ("fame of wisdom"), [*Shemida*], pr. n. of a son of Gilead, Num. 26:32; Josh. 17:2; 1 Ch. 7:19. Patron. שְׁמִידָעִי Num. loc. cit.

שָׁמַיִם const. שְׁמֵי pl. m. *heaven* (from the unused sing. שָׁמַי, Arab. سماء, Æth. ሰማይ:, from the root שָׁמָה) i.e. firmament (רָקִיעַ which see) which seems to be spread out like a vault over the globe, as supported on foundations and columns (2 Sam. 22:8; Job 26:11), whence the rain is let down as through doors or flood gates (Psa. 78:23; compare Gen. 28:17, and אֲרֻבּוֹת) and above which the abode of God and the angels was supposed to be, Ps. 2:4; Gen. 28:17; Deut. 33:26. With ה local. הַשָּׁמַיְמָה towards heaven, Gen. 15:5; 28:12; in which sense it is also put in acc. שָׁמַיִם, הַשָּׁמַיִם, 1 Sam. 5:12; Psa. 139:8; and עַל הַשָּׁמַיִם Exodus 9:23; תַּחַת הַשָּׁמַיִם on earth, Eccles. 1:13; 2:3; 3:1; compare (תַּחַת כָּל־הַשָּׁמַיִם in the whole earth) Job 28:24; 37:3; 41:3; שָׁמַיִם וּשְׁמֵי שָׁמַיִם heaven and the heaven of heavens, i. e. all the spaces of heaven, however vast and infinite, Deu. 10:14; 1 Ki. 8:27; הַשָּׁמַיִם וְהָאָרֶץ heaven and earth, i. e. *mundus universus*, Gen. 1:1; 2:1; 14:19, 22. In the later books of the Old Test. Jehovah is often called אֱלֹהֵי הַשָּׁמַיִם the God of heaven (see Chald.) 2 Chr. 36:23; Ezr. 1:2; Neh. 1:4, 5; 2:4, 20; Ps 136:26; Jon. 1:9; compare יְהוָה אֱלֹהֵי הַשָּׁמַיִם Gen 24:7.

שְׁמַיִן emphat. שְׁמַיָּא Chald. id. Dan. 4:8, 10; 7:2. Sometimes used for the *inhabitants of heaven*, i.e. God with the angels who govern the world [angels being only his ministers], Dan. 4:23 (compare as to this usage in Jewish writing and classical authors, Fesselii Advers. S. p. 349. Wetstein on Mat. 21:25). אֱלָהּ שְׁמַיָּא the God of heaven (see above Hebr.) Dan. 2:18, 37; Ezr. 5:11, 12; 6:9, 10; comp. Tob. 10:12; Apoc. 11:13.

שְׁמִינִי m. **שְׁמִינִית** f. ordinal (from שְׁמֹנֶה) *eighth*, Ex. 22:29; Lev. 9:1, etc. Fem. שְׁמִינִית *octave*, in music a word denoting the lowest and gravest note sung by men's voices (*basso*), opp. to עֲלָמוֹת (which see); see 1 Ch. 15:21, and Psalm 6:1; 12:1 (where some incorrectly understand an instrument).

שָׁמִיר m.—(1) *a sharp point* (see שָׁמַר No. II.), hence *thorn*, collect. *thorns*, Isa. 5:6; 7:23, 24, 25; 9:17; 32:13; metaph. used of enemies, Isa. 10:17; 27:4 (Arab. سمرة coll. سمر is the Egyptian thorn, a thorn-tree).

(2) *diamond*, so called from its cutting and perforating (as the point of a stylus was made of diamonds Jer. 17:1), Eze. 3:9; Zec. 7:12. (Arab. سامور id. We may, perhaps, compare Gr. σμίρις, σμύρις, i. e. diamond dust, which was used in polishing. Bohlen considers the word to be of Indian origin, comparing *asmîra*, a stone which eats away, used of gems, iron.)

(3) [*Shamir*] pr. n.—(*a*) of a town in the tribe of Judah, Josh. 15:48.—(*b*) of a town in mount Ephraim, Jud. 10:1, 2.—(*c*) 1 Ch. 24:24; קרי where the כתיב has שָׁמוּר.

שְׁמִירָמוֹת ("most high name," or "most high heaven," *Semiramis?*) [*Shemiramoth*], pr. n. m. 1 Chr. 15:18, 20; 16:5; 2 Chr. 17:8

שַׁמְלַי [*Shamlai*] pr. n. m. Ezr. 2:46; כתיב.

שָׁמֵם fut. יָשֹׁם pl. יָשֹׁמּוּ (fut. A יֵשַׁם see under the root יָשַׁם.)

(1) *to be astonished* (the primary idea is that of silence, being put to silence, compare the kindred roots דָּמַם and דּוּם see p. cciii, B), 1 Ki. 9:8; Jer. 18:16; followed by עַל (because of any thing) Isaiah 52:14; Jer. 2:12. As to the passage 2 Chr. 7:21, see לְ A, No. 2.

(2) *to be laid waste, desolated* (as places laid waste are silent and quiet, whereas in those that are inhabited there is noise) Eze. 33:28; 35:12, 15. Part. שֹׁמֵם *laid waste*, Lam. 1:4; 3:11; used of persons *wasted, destroyed*, ibid. 1:13, 16; *solitary*, 2 Sam. 13:20; Isa. 54:1. Plur. f. שׁוֹמֵמוֹת *places laid waste, ruins*, Isaiah 61:4; Daniel 9:18, 26.

(3) trans. *to lay waste, to make desolate;* Ez. 36:3, יַעַן בְּיַעַן שַׁמּוֹת וְשָׁאֹף אֶתְכֶם "because that they made you desolate, and gape after you" (where שַׁמּוֹת is a noun verbal pl. for infinit.). Part. שֹׁמֵם *the desolator* (i. e. Antiochus Epiphanes [?]), Dan. 9:27. הַפֶּשַׁע שֹׁמֵם (for פֶּשַׁע הַשֹּׁ׳), ibid. 8:13, the sin of the desolator, and שִׁקּוּץ שֹׁמֵם abomination of the desolator, Dan. 12:11, i. q. βδέλυγμα ἐρημώσεως, 1 Macc. 1:54; 6:7 (either the altar or the idol which Antiochus caused to be erected over the altar of the temple at Jerusalem.) [But see, Matt. 24:15, as to the "abomination of desolation," as something even then unfulfilled].

Niphal נָשַׁם.—(1) i. q. Kal No. 1, *to be astonished*, Jer. 4:9; followed by עַל Job 18:20.

(2) i. q. Kal No. 2, *to be laid waste*, Jer. 12:11; *to be destroyed* (used of persons), Lam. 4:5; *to be desolate, solitary* (as a way), Lev. 26:22; Isaiah 33:8.

Poel.—(1) i. q. Kal No. 1. *to be astonished*, Ezr. 9:3.

(2) part. מְשׁוֹמֵם *a desolator*, Dan. 9:27; 11:31.

Hiphil הֵשַׁם, fut. יַשִּׁים, inf. הַשְׁמֵם, part. מַשְׁמִים.—causat. of Kal No. 1, *to astonish*, Ezekiel 32:10, intrans. *to be astonished, stunned*, Eze. 3:15; followed by עַל Mic. 6:13.

(2) i. q. Kal No. 3, *to lay waste*, as a land, Lev. 26:31, 32; Eze. 30:12, 14.

Hophal הָשַּׁם (read *hŏsham*, for הֻשַּׁם, which is found in some copies), plur. הָשַּׁמּוּ.—(1) *to be astonished*, Job 21:5.

(2) *to be laid waste*, Lev. 26:34, 35, 43.

Hithpoel הִשְׁתּוֹמֵם but the fut. once יִשּׁוֹמֵם Eccl. 7:16.—(1) *to be astonished*, Isa. 59:16; 63:5: *to be confounded*, Dan. 8:27; *to be disheartened*, Ps. 143:4.

(3) *to lay oneself waste, to destroy oneself* Ecc. l. l.

Derivatives, שְׁמָם—שִׁמָּמוֹן, שַׁמָּה, מְשַׁמָּה, and the pr. n. שַׁמָּא, שַׁמַּי.

שְׁמַם Ch. Hithpoel אֶשְׁתּוֹמַם *to be astonished*, Dan. 4:16.

שָׁמֵם m. adj. *wasted, desolate*, Dan. 9:17.

שְׁמָמָה f.—(1) *astonishment*, Eze. 7:27.

(2) *desolation, desert*, Isai. 1:7. מִדְבַּר שְׁמָמָה a waste desert, Jer. 12:10. שְׁמָמָה וּמְשַׁמָּה a waste and desolation, Eze. 33:28, 29; 35:3.

שִׁמְמָה f. (for שְׁמָמָה), id. Eze. 35:7, 9.

שִׁמָּמוֹן m. *astonishment, amazement*, Ezekiel 4:16; 12:19.

שָׁמֵן or **שָׁמַן** fut. יִשְׁמַן to be fat, to be fattened, Deu. 32:15; Jer. 5:28. (Arab. سمن id.)

Hiphil—(1) *to cover, to cover with fat*, metaph. i. e. to cover over the heart as it were with fat, to render it callous so as not to heed the words of the prophet, Isa. 6:10.

(2) *to be fattened*, pr. to make fat, to produce it from oneself, Neh. 9:25.

Derivatives, שֶׁמֶן—שְׁמָנִים, אַשְׁמַנִּים, מִשְׁמָן, מַשְׁמַנִּים and pr. n. מִשְׁמַנָּה.

שָׁמֵן m. שְׁמֵנָה f. *fat*, Isa. 30:23; used of a robust man, Jud. 3:29 (see מִשְׁמָן); of a land, Num. 13:20; of bread, Gen. 49:20.

שֶׁמֶן m. suff. שַׁמְנִי, plur. שְׁמָנִים—(1) *fat, fatness*, Ps. 109:24. מִשְׁתֵּה שְׁמָנִים a feast of fat things, Isa. 25:6; 10:27, וְחֻבַּל עֹל מִפְּנֵי שָׁמֶן "and the yoke (of Israel) is broken because of fatness," a metaphor taken from a fat bull that casts off and breaks the yoke (compare Deu. 32:15; Hos. 4:16); also *fruitfulness* of the earth. גֵּיא שְׁמָנִים a very fertile valley, Isa. 28:1.

(2) *oil*, Gen. 28:18. עֵץ שֶׁמֶן *an oleaster* (differing from זַיִת an olive tree), Neh. 8:15; 1 Ki. 6:23.

(3) *spiced oil*, i. e. *ointment*, Ps. 133:2; Prov. 21:17; Isa. 1:6.

שְׁמַנִּים m. pl. *fatnesses* (of the earth), i. e. fertile meadows. Gen. 27:28, "God give thee מִשְׁמַנֵּי הָאָרֶץ fertile meadows," pr. of fertile meadows, (in the other hemistich, מִטַּל ה׳ of the dew of heaven), but Gen. 27:39, מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשָׁבֶךָ "without [?] the fatness of the earth shall be thy dwelling" (parall. מִטַּל ה׳). In both these places מִשְׁמַנִּים is for מַשְׁמַנִּים, there is a play of words in the double uses

of the particle מִן, which in verse 28 must be taken in a partitive sense (see מִן No. 1); in verse 39 in a privative sense [?] (see מִן No. 3, *b*).

שְׁמֹנָה f. and שְׁמֹנֶה, שְׁמֹנַת m. *eight*. (Arab. ثمانية, ثمانٍ id.) Jud. 3:8; Nu. 29:29; 2:24. Pl. שְׁמֹנִים comm. *eighty*, Gen. 5:25, 26, 28, etc.
Derivative, שְׁמִינִי.

שָׁמַע and שָׁמֵעַ—(1) TO HEAR (Syr., Ch. id., Arab. سمع, Æth. ሰምዐ:), Gen. 18:10; Isa. 6:9; with an acc. of thing, Gen. 3:10; 24:52; Ex. 2:15; and of pers. speaking, Gen. 37:17; 1 Sam. 17:28; followed by כִּי and a whole sentence, Gen. 42:2; 2 Sam. 11:26. Specially—(*a*) *to listen* (anhören, zuhören), *to attend* to any person or thing, followed by an acc. Gen. 23:8, 11, 15; Ecc. 7:5; אֶל 1 Ki. 12:15; Isa. 46:3, 12; לְ Job 31:35; followed by בְּ Job 37:2; but שָׁמַע בְּ is commonly *to hear any thing*, *testis auritus fuit* (Plaut.), etwas mit anhören, Gen. 27:5; Job 15:8; also, to hear with pleasure, 2 Sam. 19:36; Ps. 92:12.—(*b*) *to hear* and *answer* (used of God), followed by an acc. Gen. 17:20; Psa. 10:17; 54:4; followed by אֶל Gen. 16:11; 30:22; קוֹל פ׳ Deu. 33:7; Ps. 5:4; 18:7; 27:7; 28:2; 64:2; Lam. 3:56; בְּקוֹל פ׳ Gen. 30:6; Deut. 1:45; אֶל קוֹל Gen. 21:17. Sometimes also with לְ of the object, Gen. 17:20.—(*c*) *to obey*, *to give heed*, Ex. 24:7; Isa. 1:19; followed by אֶל Gen. 28:7; 39:10; Deut. 18:19; Josh. 1:17; לְ Num. 14:27; בְּקוֹל פ׳ Gen. 27:13; Exod. 18:19; Deut. 26:14; 2 Sam. 12:18; לְקוֹל פ Gen. 3:17; Jud. 2:20; Ps. 58:6.

(2) *to understand things heard*, Gen. 11:7; 42:23. לֵב שֹׁמֵעַ an understanding heart, 1 Ki. 3:9. But אִישׁ שׁוֹמֵעַ Prov. 21:28 is, "a man who (truly) heard," a faithful witness, as opp. to a false witness.

NIPHAL—(1) *to be heard*, 1 Sa. 1:13; followed by לְ (*by* any one), Neh. 6:1, 7. *To be heard* is also used for *to be regarded*, *to be cared for*, Ecc. 9:16; *to be heard and answered*, Dan. 10:12, comp. 2 Ch. 30:27.

(2) *to render obedience*, *to obey*, Ps. 18:45.

(3) *to be understood*, Ps. 19:4.

PIEL, *to cause to hear*, i. e. *to call*, i. q. Hiphil No. 3; with an acc. of pers. and לְ of thing to which any one is called. 1 Sam. 15:4. "and Saul called all the people to war." 1 Sa. 23:8.

HIPHIL—(1) *to cause to hear*, *let hear*, as one's own voice, Jud. 18:25, Cant. 2:14 (to cause to hear acceptably, Isa. 58:4); a cry, Jer. 48:4; with two acc. of pers. and thing, to cause any one to hear any thing, 2 Ki. 7:6; Ps. 143:8; followed by אֶל of pers. Eze. 36:15. Without קוֹל absol. *to utter a voice*, *a cry*; hence with the addition of בְּקוֹלוֹ Ps. 26:7; Eze. 27:30 (compare נָתַן בְּקוֹל); specially *to sing*, both with the voice, Neh. 12:42, and to play on instruments, 1 Chr. 15:28; 16:5 (especially with a loud sound, 1 Chr. 15:19, compare נִצַּח). Arab. مُسْمِعَة a female singer, سَمَاع music.

(2) *to announce*, *to tell* anything, followed by an acc. of the thing, Isa. 45:21; acc. of pers. Isa. 44:8; 48:5; with two acc. of pers. and thing, Isa. 48:6.

(3) *to call*, *to summon*, i. q. Piel, 1 Ki. 15:22; Jer. 50:29; 51:27.

Derivatives, שֵׁמַע—שְׁמֻעָה; also, שְׁמוּעָה, מִשְׁמָע, מִשְׁמַעַת, and pr. n. אֶשְׁתְּמֹעַ, יִשְׁמָעֵאל, יִשְׁמַעְיָה. [See also שְׁמוּאֵל.]

שְׁמַע Chald. *to hear*, followed by עַל of anything, Dan. 5:14, 16.

ITHPEAL, *to shew one's self obedient*, Dan. 7:27.

שָׁמָע ("hearing," "obedient"), [*Shama*], pr. n. m. 1 Ch. 11:44.

שֵׁמַע m. with suff. שִׁמְעִי—(1) *hearing*, Job 42:5 (opp. to sight). Psa. 18:45, לְשֵׁמַע אֹזֶן יִשָּׁמְעוּ לִי "at the hearing of the ear they shall render obedience," as soon as they hear my mandate.

(2) *fame*, *rumour*, *report* שֵׁמַע רָע an evil report Exod. 23:1. Followed by a gen. of that concerning which the report is; שֵׁמַע שְׁלֹמֹה the fame of Solomon, 1 Ki. 10:1; שֵׁמַע צֹר the report of Tyre (as destroyed), Isa. 23:5. שֵׁמַע יַעֲקֹב the report of the coming of Jacob, Gen. 29:13; Isaiah 66:19; Hos. 7:12, כְּשֵׁמַע לַעֲדָתָם "as the report (came) to their congregation."

(3) *singing*, *music*, Ps. 150:5, צִלְצְלֵי שֵׁמַע "loud cymbals."

שֶׁמַע ("rumour"), [*Shema*], pr. n. m.—(1) 1 Ch. 2:43, 44.—(2) 1 Chron. 5:8.—(3) Neh. 8:4.—(4) 1 Chron. 8:13.

שְׁמַע [*Shema*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:26.

שֹׁמַע m., *fame*, *rumour*, Josh. 6:27; 9:9.

שִׁמְעָא ("rumour"), [*Shimea*, *Shimei*, *Shimma*, *Shimeah*], pr. n. m.—(1) of a son of David, 1 Ch. 3:5; called שַׁמּוּעַ 2 Sam. 5:14; 1 Ch. 14:4.—(2) 1 Ch. 6:15.—(3) verse 24.—(4) of a son of Jesse; elsewhere שַׁמָּה see No. 2.

שִׁמְעָה [*Shimeah*], idem.; see שִׁמְעָה No. 2. Patron. is שִׁמְעָתִי 1 Chron. 2:55.

שְׁמָעָה [*Shemaah*], with art. pr. n. m., 1 Chron. 12:3.

שְׁמִעָה see שְׁמוּעָה.

שִׁמְעוֹן ("hearing with acceptance"), pr. n. *Simeon* (Gr. Συμεών); borne by—(1) a son of Jacob, by Leah (Gen. 29:33), the ancestor of the tribe of that name, the cities of which are mentioned as situated in the territory of the tribe of Judah, Josh. 19:1—9.—(2) Ezr. 10:31. Patron. is שִׁמְעֹנִי Num. 25:14.

שִׁמְעִי ("famous"), [*Shimei*], pr. n.—(1) Ex. 6:17; Num. 3:18.—(2) 2 Sam. 16:5.—(3) 1 Kings 1:8; 4:18.—(4) Esth. 2:5; and of several other obscure men. Patron. שִׁמְעִי for שִׁמְעִיִּי Num. 3:21.

שְׁמַעְיָה and שְׁמַעְיָהוּ ("whom Jehovah has heard and answered"), [*Shemaiah*], pr. n.—(1) of a prophet in the time of Rehoboam, 1 Ki. 12:22. —(2) another in the time of Jeremiah, Jer. 29:31. —(3) of many other obscure men; see Simonis Onom., p. 546.

שִׁמְעָת (= שֶׁמַע, שִׁמְעָה), [*Shimeath*], pr. n. f. 2 Ki. 12:22; 2 Ch. 24:26.

שָׁמַץ an unused root, kindred to שָׁמַט which see.—(1) *to thrust, to cast*, spec. *to put* an enemy *to flight* (den Feind werfen), whence שִׁמְצָה.

(2) *to hasten* (from the idea of putting to flight), especially in speaking, *to speak hastily*, compare شماص hastening, شمص to speak hastily. Hence—

שֵׁמֶץ m. *a sound quickly uttered, a transient sound*, Job 4:12; 26:14. Symm. ψιθυρισμός. Vulg. *susurrus*. In the Talmud שֶׁמֶץ is *a very little*, which is here expressed by Targ. Syr.; but this usage appears to have sprung from the passage in Job.

שִׁמְצָה f. *overthrow* of enemies, see the root No. 1, Ex. 32:25. The ancient versions and the Jews take it to be, shame, contumely, compare שֶׁמַע (by change of צ and ע), but the former is alone the true meaning.

I. שָׁמַר fut. יִשְׁמֹר—(1) TO KEEP, TO WATCH, TO GUARD—(*a*) in a narrower sense, as a garden, Genesis 2:15; 3:24; a flock, Gen. 30:31; a house, Ecc. 12:3. Part. שֹׁמֵר subst. a watchman Canticles 3:3; of cattle, i. e. a shepherd, 1 Sa. 17:20; trop used of prophets, Isa. 21:11; 62:6, compare צֹפִים. —(*b*) in a wider sense, *to keep safe, to preserve*, followed by acc. Job 2:6; Prov. 13:3; בְּ 2 Samuel 18:12; אֶל 1 Sa. 26:15; עַל 1 Sa. 26:16; Proverbs 6:22; often used of God as guarding men, followed by an acc. Gen. 28:15, 20; Ps. 12:8; 16:1; 25:20; followed by מִן to guard from any thing, Ps. 121:7; 140:5; 141:9.

(2) *to keep, to reserve*, Exod. 22:6; also *to preserve*, as loving-kindness, Dan. 9:4; Neh. 9:32, anger, Am. 1:11, עֶבְרָתוֹ שְׁמָרָה נֶצַח "(Edom) kept his anger continually;" (שְׁמָרָה with these vowels and the accent on the penultima is masc. with ה parag.), and without the acc. עֶבְרָה or אַף (like נָטַר No. 2), Jer. 3:5, אִם־יִשְׁמֹר לָנֶצַח "will he continually keep" sc. his anger? Specially to keep in mind and memory (φυλάττεσθαί τι), Gen. 37:11; Psalm 130:3.—Without acc. and with suff. of pers. Job 10:14, וּשְׁמַרְתָּנִי "thou wilt keep (punishment) for me," du gedachtest (es) mir.

(3) *to observe, to attend* to any thing, followed by an acc. 1 Sa. 1:12; Ps. 17:4, "I have observed the ways of the violent man," i. e. that I might avoid them (this phrase is used in another sense, Prov. 2:20); without this, Isa. 42:20; followed by עַל Job 14:16; followed by אֶל Ps. 59:10. Sometimes used in a bad sense, *to watch narrowly* (etwas belauern), *to lie in wait for*, followed by an acc. Job 13:27; 33:11; Ps. 56:7; 71:10. שָׁמַר עִיר to observe, i. e. to besiege a city, 2 Sam. 11:16, compare נָצַר No. 5.

(4) *to keep, to observe*, as a covenant, Gen. 17:9, 10; the commandments of God, 1 Ki. 11:10; the sabbath, Isa. 56:2, 6; a promise, 1 Ki. 3:6; 8:24 Followed by a gerund, *to seek* to do any thing, Nu. 23:12; 2 Ki. 10:31.

(5) *to honour, to worship*, as God, Hos. 4:10, idols, Ps. 31:7; a master, Prov. 27:18. Compare Virg. Georg. iv. 212, "*Præterea regem non sic Ægyptus, et ingens Lydia . . . . . . observant.*"

(6) recipr. i. q. Niphal and שָׁמַר נַפְשׁוֹ (Deu. 4:9), *to abstain oneself* from any thing, followed by מִן Josh. 6:18.

NIPHAL—(1) pass. *to be kept, preserved*, Psa. 37:28.

(2) *to abstain oneself* from any thing (compare Kal No. 6), followed by מִן Deut. 23:10; Jud. 13:13; 1 Sa. 21:5.

(3) *to beware* of any thing, followed by מִן Jer. 9:3; מִפָּנָיו Ex. 23:21; בְּ 2 Sam. 20:10; followed by inf. Ex. 19:12, "take heed to yourselves to ascend the mountain," i. e. that ye do not ascend; also פֶּן (lest'

followed by an entire sentence, Gen. 24:6; 31:24, 29; Deu. 4:15; 11:16 (the imperative having sometimes added the pronoun pleon. לְךָ Gen. Ex. locc. citt.). Sometimes, to make the prohibition more forcible, there is added to the verb of warning the expression בְּנַפְשְׁךָ, לְנַפְשְׁךָ by thy life (Germ. bey Leibe nicht), which does not depend on the verb שָׁמַר, Deut. 4:15, 16, נִשְׁמַרְתֶּם מְאֹד לְנַפְשֹׁתֵיכֶם פֶּן תַּשְׁחִיתוּ "take heed diligently, as ye love your life, not to act wickedly," etc.; Jer. 17:21, הִשָּׁמְרוּ בְּנַפְשׁוֹתֵיכֶם וְאַל תִּשְׂאוּ "take heed as ye value your life, not to carry;" Josh. 23:11. Once followed by a gerund, *to care for* something, *to take heed* to do something, Deut. 24:8, ... הִשָּׁמֶר לִשְׁמֹר מְאֹד וְלַעֲשׂוֹת "take heed to observe diligently and do," etc.

PIEL, i. q. Kal No. 5, *to worship* (an idol), Jon. 2:9.

HITHPAEL—(1) i. q. Kal No. 4, prop. *to observe for oneself*, Mic. 6:16.

(2) *to take heed to oneself*, followed by מִן Ps. 18:24.

Derivatives, מִשְׁמֶרֶת, מִשְׁמָר, אַשְׁמֻרָה, שִׁמְרָה—שָׁמִיר, and pr. n. יִשְׁמְרַי.

II. **שָׁמַר** i. q. שָׂמַר, סָמַר, Ch. Pa. סַמֵּר to fasten with nails; whence שָׁמִיר a thorn, a point. Perhaps the two significations (No. I., II.) may be reconciled from the sense of *guarding*, coming from that of *shutting up, making fast with nails*.

שֶׁמֶר only pl. שְׁמָרִים m. *dregs* (of wine), so called because, when wine is kept on the lees, its strength and colour are preserved. שָׁקַט, קָפָא עַל שְׁמָרָיו Jer. 48:11; Zeph. 1:12, to be settled on one's lees, to lead a quiet and tranquil life; a metaphor taken from wine, Isa. 25:6, שְׁמָרִים מְזֻקָּקִים "lees racked off," i. e. old and most excellent wine afterwards purified from the lees.

(2) [*Shemer, Shamer*], pr. n.—(*a*) 1 Ki. 16:24.—(*b*) 1 Ch. 6:31.—(*c*) 1 Ch. 8:12.—(*d*) 1 Ch. 7:34, for which there is, verse 32, שֹׁמֵר.

שֹׁמֵר ("watchman"), [*Shomer*], pr. n.—(1) m. 1 Ch. 7:32, compare שֶׁמֶר No. 3, *d*.—(2) f. 2 Ki. 12:22, called, 2 Ch. 24:26, שִׁמְרִית.

שְׁמֻרָה f. pl. וֹת—*eyebrows*, Ps. 77:5.

שָׁמְרָה f. *watch, guard*, Ps. 141:3.

שִׁמֻּרִים m. *observation, celebration*, (of a feast) Ex. 12:42; compare the root No. 4.

שִׁמְרוֹן (watch) [*Shimron*] pr. n. of a son of Issachar, Gen. 46:13. Patron. שִׁמְרֹנִי Num. 26:24.

שֹׁמְרוֹן f. ("pertaining to a watch," "watch-mountain" [so called, however, from the owner's name]) pr. n.—(1) of a mountain and of a city built on it, which was the metropolis of the kingdom of Israel from the time of Omri, 1 Ki. 16:24, seqq.; Am. 4:1; 6:1; 2 Ki. 3:1; 13:1; 18:9, 10; Isa. 7:9; Eze. 16:46. Chald. שָׁמְרַיִן, whence the Gr. Σαμάρεια, Lat. *Samaria*, called by Herod the Great, Σεβάστη in honour of Augustus (Joseph. Archæol. 15, 7, § 7). There is now there a small village called *Sebŭsteh*, see Buckingham's Travels in Palestine, p. 501.

(2) in a wider sense, *the kingdom of Samaria*, or of the ten tribes, the head of which was the city of Samaria, עָרֵי שֹׁמְרוֹן cities of the Samaritan kingdom, 2 Ki. 17:26; 23:19; and by prolepsis, 1 Ki. 13:32, הָרֵי שֹׁמְרוֹן Jer. 31:5; עֵגֶל שׁ׳ the calf of Samaria, used of the calf of Bethel, Hos. 8:5, 6. The n. gent. is שֹׁמְרֹנִי 2 Ki. 17:29.

שִׁמְרִי ("watchful") [*Shimri, Simri*] pr. n. m. —(1) 1 Chr. 4:37.—(2) 1 Chr. 11:45.—(3) 1 Chr. 26:10.—(4) 2 Chr. 29:13.

שְׁמַרְיָה ("whom Jehovah guards") [*Shemariah*] pr. n. m.—(1) of a son of Rehoboam, 2 Chr. 11:19.—(2) Ezr. 10:32.—(3) Ezr. 10:41.

שְׁמַרְיָהוּ (id.) [*Shemariah*] pr. n. m. 1 Chron. 12:5.

שָׁמְרַיִן Chald. Ezr. 4:10, 17, i. q. Hebr. שֹׁמְרוֹן the city of *Samaria*.

שִׁמְרִית ("vigilant") [*Shimrith*] see שֹׁמֵר No. 2.

שִׁמְרָת ("watch") [*Shimrath*] pr. n. m. 1 Chron 8:21.

שְׁמַשׁ Chald. PAEL, שַׁמֵּשׁ TO MINISTER, Dan 7:10. Syr. idem.

שֶׁמֶשׁ comm. (m. Psa. 104:19; f. Gen. 15:17), with suff. שִׁמְשִׁי—(1) THE SUN (Arabic شمس, Syr. ܫܡܫܐ, a primitive word, found under the radical letters *sm, sr, sn, sl*, in very many languages, compare the old Germ. Summi (whence *Summer, Sommer*), Sanscr. *sura, surja*, Germ. Sunne, Sonne Eng. *sun*, Lat. *sol*, and with an aspirate put for a sibilant Pehlev. *hûr*, Pers. خور, Gr. ἥλιος, see Merian, Etude Comparative des Langues, p. 66, 67), תַּחַת הַשֶּׁמֶשׁ *under the sun*, i.e. on earth, a usual phrase in the book of Ecc. 1:3, 9, 14; 2:11, 18, 19, 22; 4:1, 3, 7, 15; and frequently. לִפְנֵי שֶׁמֶשׁ in the sunshine Job 8:16 (but as to Psalm 72:17, see לִפְנֵי No 1.

p. DCLXXX, A), לְעֵינֵי הַשֶּׁמֶשׁ before the sun, i. e. in the presence of the sun, with the sun, as it were, looking on, 2 Sam. 12:11. The sun-rise is spoken of with the verbs יָצָא, זָרַח, as to the setting, the verb בּוֹא. Metaph. God is said to be any one's *sun*, Ps. 84:12.

(2) pl. שְׁמָשׁוֹת battlements (as if suns, sun-beams), Isaiah 54:12. LXX. ἐπάλξεις.

[שְׁמַשׁ Ch. id. q. Heb. No. 1, Dan. 6:15.]

שִׁמְשׁוֹן ("solar," "like the sun"), *Samson*, pr. n. of a judge of Israel, celebrated for his great strength, Jud. 13:24, seqq. LXX. Σαμψών, which Josephus (Antiqu. v. 10) explains ἰσχυρός, contrary to the etymology (see Gesch. der Heb. Spr. page 81, 82).

שִׁמְשַׁי ("sunny"), [*Shimshai*], pr. n. m. Ezra 4:8. 17.

שַׁמְשְׁרַי [*Shamsherai*], pr. n. 1 Ch. 8:26, which has arisen, I suppose, from a double reading, שִׁמְרַי and שִׁמְשַׁי.

שֻׁמָתִי patron. from שֻׁמָה (i. e. "garlic"), [*Shumathites*], 1 Ch. 2:53.

שֵׁן followed by Makk. שֶׁן, with suffix שִׁנּוֹ comm. (m. signif. No. 2, 1 Sa. 14:5, f. Pro. 25:19)—(1) A TOOTH. (Arab. سِنّ id. There is indeed in Hebrew the root שָׁנַן, to which this word might be referred; but I prefer to regard it as a primitive, since a tooth is called in very many languages by the syllable *den* (*dent*), *zen*, as the Sanscr. *danta*, Zend. *dentâno*, Pers. دندان, Gr. ὀδούς for ὀδόνς, Lat. *den-s*, Goth. *tunthus*, Fris. *tan*.) Ex. 21:24, 27. Specially *the tooth of an elephant, ivory* (more fully שֶׁנְהַבִּים, which see), 1 Ki. 10:18; Cant. 5:14. בָּתֵּי שֵׁן palaces of ivory, i. e. with walls covered with ivory, Am. 3:15; Psa. 45:9.—Dual שִׁנַּיִם *teeth* (prop. the double row of teeth), Gen. 49:12; Am. 4:6; also, for the pl. שְׁלשׁ שִׁנַּיִם three teeth, 1 Sa. 2:13. Job 13:14, אֶשָּׂא בְשָׂרִי בְשִׁנָּי "I carry my flesh (i. e. my life) in my teeth," i. e. I expose it to the greatest danger, as any thing held in the teeth may easily drop; comp. a similar proverbial phrase, Jud. 12:3, remarked on above, under כַּף No. 1, *b*.

(2) *a sharp rock*, from the resemblance to a tooth, 1 Sa. 14:4; Job 39:28. Syr. ܫܢܳܢܐ crags. Hence—

[*Shen*], pr. n. of a place, prob. of a rock, 1 Sam. 7:12.

[שֵׁן Ch. i. q. Heb. No. 1, Dan. 7:5, 7, 19.]

שָׁנָא see שָׁנָה.

שְׁנָא fut. יִשְׁנֵא Ch.—(1) *to be changed*, Dan. 6. 18; 3:27; especially for the worse (of the colour of the face), Dan. 5:6, 9.

(2) *to be other, different*, followed by מִן Dan. 7:3, 19, 23, 24.

Pael—(1) *to change, to transform*. Dan. 4: 13, "they shall change his heart;" impers. for shall be changed. Part. pass. *diverse*, Dan. 7:7.

(2) *to transgress* (a law, a royal mandate), Dan. 3:28. Syr. id.

Ithpael, *to be changed*, Dan. 2:9; especially for the worse, *to be disfigured*, Dan. 3:19; 7:28.

Aphel—(1) *to change*, Dan. 2:21; a royal mandate, Dan. 6:9, 16.

(2) *to neglect, to transgress* (a mandate), Ezra 6:11, 12.

שֵׁנָא (in the Chaldee manner), i. q. שֵׁנָה f. *sleep*, Ps. 127:2, from the root יָשֵׁן.

שְׁנָא Chald. see שְׁנָה.

שִׁנְאָב ("father's tooth"), [*Shinab*], pr. n. of a Canaanite king, Gen. 14:2.

שִׁנְאָן (for שִׁנְיָן) m., *an iteration, a repeating*. Psalm 68:18, "thousands of iteration," i. e. many thousands. Root שָׁנָה.

שֶׁנְאַצַּר [*Shenazar*], pr. n. m., 1 Ch. 3:18.

שָׁנַב an unused verb; Arabic شنب to be cold (the day); see Schult. on Prov. 7:6. Hence אֶשְׁנָב which see.

I. שָׁנָה fut. יִשְׁנֶה (once יִשְׁנָא Lam. 4:1).

(1) TO REPEAT, TO DO THE SECOND TIME; Arab. ثنى; Syr. ܬܢܳܐ (comp. שְׁנַיִם two; שֵׁנִי second). Neh. 13:21, אִם תִּשְׁנוּ "if ye do (this) again;" 1 Ki. 18:34. Followed by לְ 1 Sam. 26:8, "I will strike him once וְלֹא אֶשְׁנֶה לוֹ and I will not repeat to him," sc. the blow, i. e. there shall be no need of another stroke. 2 Sam. 20:10; followed by בְּ Prov. 26:11, "a fool שׁוֹנֶה בְאִוַּלְתּוֹ who repeats (or goes on acting) in his folly." Prov. 17:9, שֹׁנֶה בְדָבָר "he who repeats in a matter," i. e. who revives unpleasant things which should be forgotten.

(2) intrans., *to be other, diverse* from any thing; followed by מִן Esth. 1:7; 3:8.

(3) *to be changed*; especially for the worse, Lam. loc. cit.; used of the mind. Mal. 3:6, "I, Jehovah do not change." Part. שֹׁנִים *those who change* opinion, changeable; used of unfaithful subjects, rebels, who sometimes take one side, sometimes another (compare Jer. 2:36), Prov. 24:21.

Niphal, *to be repeated* (a dream), Gen. 41:32.

Piel, שִׁנָּה (once שַׁנָּא in the Chaldee form, 2 Kings 25:29).—(1) *to change;* garments, 2 Kings 25:29; Jer. 52:33; a promise, Psa. 89:35; justice (i. e. to violate), Proverbs 31:5; also *to vary,* i. e. *often to change* (a way), Jer. 2:36; to disfigure (the face), Job 14:20.

(2) *to transfer to another place,* Esth. 2:9.

(3) שַׁנּוֹתוֹ אֶת־טַעְמוֹ *to deform,* i. e. to dissimulate his reason (er verleugnete seinen Verstand), i. e. to feign oneself mad, 1 Sa. 21:14; Ps. 34:1. Syr. ܫܢܝ ܛܥܡܗ and ellipt. ܫܢܐ is, to be mad.

Pual, *to be changed* (in a good sense), Ecc. 8:1; where יְשֻׁנֶּא is for יְשֻׁנֶּה.

Hithpael, *to change oneself,* i. e. to change one's garments, 1 Ki. 14:2.

Derivatives, מִשְׁנֶה, שֵׁנִי, שְׁנַיִם, שָׁנָה, שִׁנְאָן.

II. שָׁנָה i. q. Arab. سنى to shine, to be bright, whence שָׁנִי.

שָׁנָה pl. שָׁנִים const. שְׁנֵי, poet. שָׁנוֹת const. שְׁנוֹת f. *a year* (pr. an iteration, sc. of the course of the sun, or of the changes of seasons, as spring, summer, autumn, winter; compare the Lat. *annus,* which pr. denotes a circle, Gr. ἐνιαυτός, Arab. حول a circle, a year). שָׁנָה שָׁנָה Deut. 14:22; מִדֵּי שָׁנָה בְשָׁנָה Deut. 15:20; שָׁנָה בְּשָׁנָה 1 Sa. 7:16, yearly. שְׁנַת שְׁתַּיִם the second year, 2 Ki. 14:1; שְׁנַת אַרְבַּע לְאַחְ׳ the fourth year of Ahab, 1 Ki. 22:41. Sometimes שָׁנָה is repeated, as בִּשְׁנַת שֵׁשׁ מֵאוֹת שָׁנָה in the six hundredth year, Gen. 7:11, pr. in the (last) year of six hundred years. Plur. שָׁנִים also denotes some years indefinitely, 2 Ch. 18:2, compare יָמִים, some days. Trop. year is used for annual produce, Joel 2:25.

Dual שְׁנָתַיִם *two years,* Gen. 11:10; sometimes שְׁנָתַיִם יָמִים pr. two years of time, see יָמִים No. 2, *b,* p. cccxlii, A.

שֵׁנָה (for יְשֵׁנָה, from the root יָשֵׁן) f.—(1) *sleep,* Prov. 6:4; Ecc. 8:16.

(2) *a dream,* Ps. 90:5. [This meaning is rightly rejected in Thes.]

שְׁנָה Ch. f.—(I) i. q. Heb. שָׁנָה *year,* plur. שְׁנִין Dan. 6:1.

(II) i. q. שֵׁנָה *sleep,* Dan. 6:19.

שֶׁנְהַבִּים m. pl. *ivory,* 1 Ki. 10:22; 2 Ch. 9:21 (LXX. ὀδόντες ἐλεφάντινοι. Targ. שֵׁן דְּפִיל tooth of an elephant), compounded of שֵׁן tooth, and (as was first shewn by Ag. Benary in Annal. Litt. Berol. 1831, No. 96) הָאִבִּים contr. הַבִּים, from the Sanscr. *ibha-s* (whence with the Arabic art. Gr. ἐλ-έφας), an elephant, which the Hebrews could only pronounce אִבָּה or אִבָּא (pl. אִבִּים). This is more suitable that what I formerly supposed, namely that שֶׁנְהַבִּים was a corruption of שֶׁנְהַפִּיל, from פִּיל elephant.

שָׁנַס see שָׁסָה.

שָׁנִי m. *coccus, crimson,* or *deep scarlet,* produced by certain insects (Arab. قرمس, Coccus ilicis, Linn.), which adheres, together with its eggs, to the leaves of the ilex (see on Isa. 1:18), Gen. 38:28, 30; Jer. 4:30; fully תּוֹלַעַת שָׁנִי (prop. worm of coccus), Exod. 25:4, and שְׁנִי תוֹלַעַת (coccus of worm), Lev. 14:4. Pl. שָׁנִים *crimson garments,* Isa. 1:18; Pro. 31:21. Prop. it is bright colour (from the root שָׁנָה No. II.), compare Aram. זְהוֹרִי, ܙܗܘܪܝܬܐ coccus; likewise from זְהַר to be bright; also חָמַץ No. 2. Others take שָׁנִי to be prop. δίβαφον, *twice dyed* (from שָׁנָה No. I.); but purple garments only were twice dyed, and never crimson. See Braun, De Vestitu Sacerd. p. 237, seqq.; Boch. Hieroz. iii. p. 527, seqq. ed. Lips.

שֵׁנִי m. שֵׁנִית f. ordinal adj., *second* (see the root שָׁנָה No. I., 3), Gen. 1:8; Exod. 1:15, etc. (Arab. ثانٍ, f. ثانية, Ch. תִּנְיָן, Syr. ܬܢܝܢܐ) Fem. שֵׁנִית, also adverb. *a second time, again.* Gen. 22:15; 41:5. Pl. שְׁנִיִּים *the second* (as to place), Num. 2:16; chambers on the second story, Gen. 6:16.

שְׁנַיִם dual, constr. שְׁנֵי, m. *two.* (Arabic اثنان, Aram. ܬܪܝܢ, תְּרֵין, which latter is very different from the primary form. To this numeral is cognate the verb שָׁנָה No. I. *to repeat;* perhaps, however, the root is rather in the numeral, than in the verb. The primary form of the numeral appears to be תני, from which have been softened Sanscr. *dwi,* dual. *dwâu,* compare *twa,* other, different, Goth. *twa, twô, twai;* whence Eng., Germ. *two,* zwo, Gr., Lat. δύο, *duo.* The high Germans, like the Hebrews, have the sibilant zwo, zwey.) שְׁנַיִם שְׁנַיִם two and two, in pairs, Gen. 7:9, 15; with suff. שְׁנֵיהֶם they two, Gen. 2:25. *Two* 1 Ki. 17:12, and *two or three,* Isa. 17:6; used for a few.

Fem. שְׁתַּיִם (by syncope for שְׁנְתַּיִם; Arab. اثنتان, Dag. lene being put in an unusual manner after Sh'va moveable; as though Aleph had been prefixed אֶשְׁתַּיִם) constr. שְׁתֵּי and with preff. בִּשְׁתֵּי Genesis 31:41; לִשְׁתֵּי Ex. 26:19; but מִשְּׁתֵּי Jud 16:28 (on the

other hand מִשְׁתַּיִם עֶשְׂרֵה Jon. 4:11).—(1) *two* (fem.); plur. with suff. שְׁתֵּיהֶן *they two*, Eze. 23:13.

(2) of a two-fold kind (zweyerley), Isa. 51:19; compare כִּל of all kinds (allerley).

(3) *a second time, again*, Neh. 13:20; בִּשְׁתַּיִם id., Job 33:14.

Twelve, m., and *twelfth*, m., are שְׁנֵים עָשָׂר Exod. 24:4; 1 Ki. 19:19; fem. they are שְׁתֵּים עֶשְׂרֵה Gen. 14:4; Lev. 24:5.

שְׁנִינָה f., *a sharp* or *pointed saying; hence a byword*. הָיָה לִשְׁנִינָה to be for a byword, Deut. 28:37; 1 Ki. 9:7; from the root—

שָׁנַן (Chald. id., Arab. سَنَّ) TO SHARPEN; a sword, Deu. 32:41; metaph. the tongue, i. e. to assail any one with sharp sayings, Ps. 64:4; 140:4. Part. pass. שָׁנוּן *sharpened* (of a weapon), Ps. 45:6; Isa. 5:28.

PIEL, *to inculcate* any thing on any one (Germ. einschärfen); followed by dat. of pers. and acc. of thing, Deut. 6:7.

HITHPOEL, *to be wounded*, as if *pierced through* (with grief), Ps. 73:21.

Derivatives, שֵׁין (which see, for שֵׁנֶת), שְׁנִינָה.

שָׁנַס not used in Kal; perhaps TO FORCE, TO BIND TOGETHER; kindred to אָנַס (the aspirate and sibilant being interchanged). Chald. שְׁנָץ, שִׁנְצָא thongs. More remote is the Arab. شنص to be infolded, to adhere.

PIEL, שִׁנֵּס *to gird up* (the loins) 1 Ki. 18:46. So all the ancient versions, as required by the context.

שִׁנְעָר [*Shinar*] pr. n. of the region around Babylon, Gen. 11:2; 14:1; Isa. 11:11; Zec. 5:11; Dan. 1:2. As to its extent, see Gen. 10:10. Compare Bochart, Phaleg. i. 5. J. D. Mich. Spicileg. Geogr. i. p. 231. (Syr. ܣܢܥܪ used of the country round Bagdad, see Barhebr. p. 256). The derivation is unknown.

שֵׁנָת f. i. q. שֵׁנָה (from יָשֵׁן *sleep*, Ps. 132:4).

שָׁסָה (kindred to the verbs שָׁסַע, שָׁסַס) TO PLUNDER, TO SPOIL, Ps. 44:11; followed by an acc. of pers. 1 Sam. 14:48; and of thing, Hos. 13:15. Part. שֹׁסִים *spoilers*, Jud. 2:14; 1 Sam. 23:1.

POEL, שׁוֹשֵׂתִי (for שׁוֹסֵתִי, which is the reading of some copies) id. with acc. of thing, Isa. 10:13.

שָׁסַס i. q. שָׁסָה with acc. of thing, Jud. 2:14; 1 Sam. 17:53; Ps. 89:42. Part. pl. with suff. שֹׁאסַיִךְ by a Syriacism for שֹׁסַיִךְ Jer. 30:16; compare بوَس part. بوَس.

NIPHAL, *to be despoiled*, Isa. 13:16; Zec. 14:2. Derivative, מְשִׁסָּה.

שָׁסַע *to cleave* (kindred roots are גָּזַע, גָּדַע, קָצַע, to these answer the Sanscr. *tshid*, to cut, Gr. σχίζω, Germ. scheiden), שֹׁסַע שֶׁסַע פַּרְסָה Lev. 11:7; and שֹׁ׳ שֶׁ׳ פְּרָסוֹת Lev. 11:3; Deu. 14:6; to cleave the cleft of the hoof, i. e. to be cloven-hoofed. Compare הִפְרִים.

PIEL.—(1) *to cleave*, Lev. 1:17.

(2) *to rend, to tear* in pieces a lion, Jud. 14:6.

(3) metaph. *to rend* with words, i. e. to chide, to upbraid, 1 Sam. 24:8.

שֶׁסַע cleft, see the root in Kal.

שָׁסַף not used in Kal TO CUT IN PIECES (cogn to קָצַף, גָּדַף, compare under שָׁסַע.)

PIEL, *to cut in pieces*, 1 Samuel 15:33. LXX. ἔσφαξε. Vulg. *in frusta concidit*.

I. **שָׁעָה** TO LOOK (kindred to שָׂכָה No. 1, which see); hence, absol. *to look around* (for help), 2 Sa. 22:42. Specially—(*a*) followed by אֶל to regard any one (his prayers [offerings, rather]), Gen. 4:4, 5. —(*b*) *to look to* any one for aid, followed by אֶל Isa. 17:8; עַל Isa. 17:7; 31:1; בְּ Ex. 5:9.—(*c*) followed by מִן and מֵעַל *to look away from, to turn the eyes from* anything, to let it alone, Job 7:19; 14:6; Isa. 22:4.

HIPHIL, i. q. Kal, letter *c*, followed by מִן Psa. 39:14, הָשַׁע מִמֶּנִּי "turn thy eyes from me." The form הָשַׁע is imp. apoc. for הַשְׁעֵה, whence הַשַׁע, and, by lengthening the former syllable (like יִרֶב, יָרֵב; יִבְכֶּה, יֵבְךְּ), הָשַׁע. There is therefore no need to refer this form to a root שׁוּע, or that the vowels should be changed. Another הָשַׁע see under שָׁעַע Hiphil.

HITHPAEL הִשְׁתָּעָה—(1) *to look around* (for help), Isa. 41:10.

(2) i. q. הִתְרָאָה letter *b*, *to look upon one another* (sc. in fighting, or rather in disputing), Isa. 41:23.—Derivative, Ch. שָׁעָה.

II. **שָׁעָה** i. q. Syr. ܫܥܐ, Heb. שָׁעַע TO BE SMEARED TOGETHER, TO BE SMEARED OVER (as the eye), Isa. 32:3.

שָׁעָה emphat. שַׁעְתָּא, שַׁעֲתָא Ch. f. *a moment of time*, pr. the twinkling of an eye, Augenblick (Arabic ساعة a moment; also, an hour, compare Dutch *Stondt*, which signifies both). בַּהּ שַׁעֲתָא at the same moment, i. e. immediately, Dan. 3:6, 15; 4:30; 5:5; but 4:16, כְּשָׁעָה חֲדָא "for a short time."

שׁעט an unused verb, which appears to have had

the signification of *pounding, beating, stamping.* Arab. نعط II. to stamp in pieces. Hence—

שְׁעָטָה const. שַׁעֲטַת fem. *crashing noise* (of horses' hoofs), which is done in striking the ground, das Stampfen der Rosse, Jer. 47:3.

שַׁעַטְנֵז a kind of cloth or garment made of two kinds of thread, linen and woollen, Lev. 19:19 (where there is added כִּלְאַיִם), and Deut. 22:11, where the words are, "thou shalt not put on **shatnes**, woollen and linen together." LXX. κίβδηλον, i. e. something adulterated. The origin is very obscure. Those proposed by Bochart (Hieroz. i. p. 486) and Buxtorf (Lex. Chald. p. 2483), who sought for an etymology in the Phœnicio-Shemitic languages, are very improbable; nor are those quite satisfactory which are given by Jablonski (Opuscc. ed. te Water, i. p. 294) and Forster (De Bysso Antiquorum, p. 92), who regard this word as being taken from the Coptic, and that it should be written ϢONTHEC (i. e. *byssus fimbriatus*).

שָׁעַל an unused verb, which seems, from the derived nouns, to have had the sense of *hollowness*, שֹׁעַל hollow of the hand, מִשְׁעוֹל hollow way, שׁוּעָל fox, as being a burrower and an inhabitant of caverns. Kindred are שָׁאַל No. II.; whence שְׁאוֹל Orcus (Hölle), and in the Indo-Germanic languages, κοῖλος (*cœlum*), hohl.

שֹׁעַל with suff. שָׁעֳלוֹ, pl. שְׁעָלִים, constr. שַׁעֲלֵי, m.

(1) *hollow of the hand,* Isa. 40:12.

(2) *a handful,* 1 Ki. 20:10; Eze. 13:19; Syr. ܫܥܠܐ id.

שַׁעַלְבִים Jud. 1:35; 1 Ki. 4:9, and **שַׁעַלַבִּין** Josh. 19:42 ("place of foxes," for the fuller בֵּית שׁ׳, compare Arab. ثعلب i. q. שׁוּעָל a fox), [*Shaalbim, Shaalabbin*], pr. n. of a town of the Danites, see Relandi Palæstina, p. 988. Gent. n. שַׁעַלְבֹנִי (as if from שַׁעַלְבוֹן), 2 Sa. 23:32; 1 Ch. 11:33.

שַׁעֲלִים ("region of foxes"), [*Shaalim*], pr. n. of a territory, 1 Sa. 9:4, prob. in the territory of the city שַׁעַלְבִים, which see.

שָׁעַן not used in Kal.

Niphal—(1) to lean upon, to rest upon, as a spear, followed by עַל 2 Sa. 1:6. נִשְׁעָן עַל יַד פ׳ to lean on any one's hand, spoken of kings, who were accustomed to go in public leaning on their friends and ministers, 2 Ki. 5:18; 7:2, 17. Metaph. *to repose confidence* in any person or thing, followed by עַל Isa. 10:20; 31:1; Job 8:15; 2 Ch. 13:18 14:10; 16:7; Mic. 3:11; followed by אֶל Pro. 3:5; followed by בְּ Isa. 50:10; absol. Job 24:23.

(2) *to lean against,* followed by עַל, Jud. 16:26; of a country, followed by לְ Nu. 21:15.

(3) *to recline* (prop. to rest upon the elbow), Gen 18:4.

Derivatives, מִשְׁעָן, מַשְׁעֵנָה ,מִשְׁעֶנֶת, and pr. n. אֶשְׁעָן.

שָׁעַע prop. to stroke; also to overspread, to smear (Chald. and Syr. שְׁעַע and שׁוּעַ compare שָׁעָה No. II.). In Kal once intrans., *to be smeared over* (used of the eye), *to be blinded,* Isa. 29:9; as to this passage see Hithpael.

Hiphil, imp. הָשַׁע *smear,* blind (the eyes), Isaiah 6:10.

Pilpel שִׁעֲשַׁע—(1) *to delight* (prop. to stroke, to smooth), Ps. 94:19.

(2) intrans. *to delight oneself,* Isaiah 11:8; followed by an acc. (in any thing), Ps. 119:70.

Pulpal שֳׁעֳשַׁע *to be smoothed, to be caressed* (geliebkost werden), Isa. 66:12.

Hithpalpel הִשְׁתַּעֲשַׁע *to delight oneself.* Isaiah 29:9, הִשְׁתַּעַשְׁעוּ וָשֹׁעוּ "delight yourselves and be blind," i. e. indulge freely in your own delights and pleasures, presently, however you will be blinded, i. e. ye shall be amazed at the sight of those things which will happen. As to this use of two imperatives, one of them concessive, the other asserting and threatening, see Hebr. Gramm. § 127, 2 (§ 99, ed. 9). Followed by בְּ in anything, Ps. 119:16, 47.

Derivative, שַׁעֲשֻׁעִים.

שָׁעַף an unused verb; prob. i. q. סָעַף to divide. Hence—

שַׁעַף ("division"), [*Shaaph*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Chr. 2:49.

I. **שָׁעַר**—(1) to cleave, to divide. Arabic intrans. ثغر to be cleft, to open in fissures, ثغر aperture, chink, Æth. ሰዐረ: to dismiss, to set free (from the signification of opening, see Lud. de Dieu on Gen 23:10). Hence שַׁעַר No. 1, a gate.

(2) *to estimate, to set a price* (verbs of cleaving being often transferred to the sense of judging). Pro. 23:7. Arab. سعر to set a price, سعر price of corn. Chald. שְׁעַר id. Hence שַׁעַר No. II. and pr. n. שְׁעַרְיָה.

II. **שָׁעַר** i. q. שָׂעַר *to shudder,* not used as a verb. But hence שַׁעַר, שַׁעֲרוּרָה, שַׁעֲרוּרִי.

שַׁעַר comm. (fem. Isa. 14:31; compare Neh. 3:6).—(1) *a gate*. (Syr. and Chald. with the letters transposed תְּרַע, ܬܰܪܥܳܐ), whether of a camp, Ex. 32:26, 27; or of a city, Gen. 23:18; Josh. 2:7; or of a temple, Eze. 8:5; 10:19; or of a palace, Esth. 2:19, 21 (whence שַׁעַר used of the palace itself, Esth. 4:2, 6; compare תְּרַע). שַׁעֲרֵי הָאָרֶץ *the gates of a land* are the entrances of a land, places where enemies might enter, Jer. 15:7; Nah. 3:13; בִּשְׁעָרֶיךָ within thy gates, i. e. in thy cities, Deut. 12:12; 14:27; and even בְּאַחַד שְׁעָרֶיךָ *in one of thy cities*, Deut. 17:2; compare 1 Kin. 8:37; 2 Chr. 6:28. At the gates of cities there was the *forum* (רְחֹב, compare amongst other passages, Neh. 8:16), where trials were held, and the citizens assembled, some of them for business, and some to sit at leisure, to look on, and converse (Gen. 19:1; Ruth 4:11; Pro. 31:23; Lam. 1:4); whence בַּשַּׁעַר *in the gate*, often for *in the forum, in judgment*, Deu. 25:7; Job 5:4; 31:21; Prov. 22:22; Isa. 29:21; Amos 5:10, 12, 15; יֹשְׁבֵי שַׁעַר those who sit in the gate, i. e. persons of leisure, idlers, Ps. 69:13; Ruth 3:11; כָּל־שַׁעַר עַמִּי "all the assembly of my people."

The following were the names of the gates in the walls of Jerusalem—(*a*) שַׁעַר הָעַיִן *the gate of the fountain*, so called from the fountain Gihon, on the west side of the city, near the foot of Mount Zion, Neh. 2:14; 3:15; 12:37. Going from this towards the north—(*b*) שַׁעַר הָאַשְׁפֹּת *the dunghill-gate*, Neh. 2:13; 3:14; 12:31; contr. שׁ׳ הַשְּׁפוֹת Neh. 3:13; Josephus calls it (Bell. Jud. v. 4, § 2), the gate of the Essenes.—(*c*) שַׁעַר הַגַּיְא *the gate of the valley*, Neh. 2:13, 15; 3:13; 2 Ch. 33:14. On the north side of the city there followed—(*d*) שַׁעַר הַפִּנָּה Jerem. 31:38; 2 Ch. 26:9; and שַׁעַר הַפֹּנִים *the gate of the mural towers*, Zec. 14:10.—(*e*) שׁ׳ אֶפְרַיִם Nehemiah 8:16; also called שׁ׳ בִּנְיָמִן Jer. 37:13; 38:7; Zech. 14:10 (the way from it leading to both these tribes), with a forum near it (Neh. 8:16).—Next this on the eastern side of the city was—(*f*) שׁ׳ הַיְשָׁנָה *the old gate*, Neh. 3:6; 12:39; prob. the same as is called שַׁעַר הָרִאשׁוֹן Zech. 14:10. Then—(*g*) שׁ׳ הַדָּגִים *the fish-gate*, prob. so called from the fish which were there offered for sale, Neh. 3:3; 12:39; Zeph. 1:10.—(*h*) שׁ׳ הַצֹּאן *the sheep-gate*, Nehemiah 3:1; 12:39, near the temple, so called from the sheep for sacrifice in the temple, which were offered for sale in the forum of this gate.—(*i*) שׁ׳ הַמִּפְקָד Vulg. *porta judicialis*, Neh. 3:31 (which others take to be one of the gates of the temple).—(*k*) *the horse-gate*, Neh. 3:28; Jer. 31:40.—(*l*) *the water-gate*, so called from the brook Kedron, Neh. 3:26; 12:37; which some suppose to be the same as—(*m*) שַׁעַר הַחַרְסוּת *the pottery-gate*, Jer. 19:2, through which they went to the valley of Hinnom, which is no doubt to be sought on the south-east side of the city. On the south side of the city, the walls were built on the edge of the steep side of Mount Zion, in which therefore there were no gates. *The inner-gate* (שׁ׳ הַתָּוֶךְ), Jer. 39:3, seems to have led from the higher city to the lower. See concerning the whole subject, Bachiene, Descr. Palæstinæ, ii. § 94—107; J. E. Faber, Archäologie der Hebräer, i. p. 336, seqq.; Rosenm. Alterthumskunde, ii. 2, p. 216, seqq. Certain other gates were not in the walls of the city, but in the outer wall of the temple; see סוּר, שַׁלֶּכֶת.

(2) *a measure, -fold*, see the root No. I., 2, Gen. 26:12, מֵאָה שְׁעָרִים *a hundred measures, a hundred-fold*, i. e. ἑκατονπλασίως.

שֹׁעָר adj. *bad, disagreeable* (used of figs), Jer. 29:17, from the root שָׁעַר No. II.

שַׁעֲרוּר adj. *horrible*. Fem. *something horrible*, Jer. 5:30; 23:14.

שַׁעֲרוּרִי id. Jer. 18:13.

שְׁעַרְיָה ("whom Jehovah estimates"), [*Sheariah*], pr. n. m. 1 Ch. 8:38; 9:44.

שַׁעֲרַיִם ("two gates"), [*Shaaraim*], pr. n. of a town in the tribe of Judah, Josh. 15:36; 1 Sam. 17:52; 1 Ch. 4:31.

שַׁעַשְׁגַּז [*Shaashgaz*], Persic pr. n. of a eunuch and keeper of women in the court of Xerxes, Esth. 2:14. (Pers. ساسکز is, servant of the beautiful.)

שַׁעֲשֻׁעִים pl. *delight, pleasure*, Pro. 8:30; Ps. 119:24; Jer. 31:20. Root שָׁעַע.

שָׁפָה—(1) prop. TO SCRATCH, TO SCRAPE; hence *to scrape off, to pare off*. Aram. ܫܦܳܐ to file, prop. to make smooth, bald, ܡܫܰܦܝܳܐ a file, ܫܘܦܳܝܳܐ a filing, a paring.

(2) i. q. Syr. Pa. to purge, to cleanse from dregs, compare Talmud. שפה to filter. Hence שְׁפָה.

NIPHAL, part. *bare, bald, naked* (used of a mountain), Isa. 13:2. LXX. ὄρος πεδινόν.

PUAL, Job 33:21 קרי, שֻׁפּוּ עַצְמוֹתָיו "his bones become naked," naked of flesh.

Derivatives, שְׁפָה, שְׁפִי, and the pr. n. שְׁפוֹ, יִשְׁפָּה.

שְׁפָה or **שָׁפָה** only in pl. 2 Sa. 17:29, שְׁפוֹת בָּקָר

according to Targ., Syr., and the Hebrews, *cheeses of kine*, so called from the idea of filtering and cleansing from dregs, see the root No. 2. Abulwalid explains it to mean, slices of curdled milk.

שְׁפוֹ ("nakedness"), [*Shepho*], pr. n. m. Gen. 36:23; called שְׁפִי 1 Ch. 1:40.

שְׁפוֹט m. (from שָׁפַט), *judgment, penalty*, 2 Ch. 20:9; pl. שְׁפוּטִים (וֹ being shortened into וּ), Eze. 23:10.

שְׁפוּפָם (i. q. שְׁפִיפוֹן "serpent?"), [*Shupham*], pr. n. of a son of Benjamin, Nu. 26:39.

שְׁפוּפָן (id.), [*Shephuphan*], pr. n. m. 1 Ch. 8:5.

שָׁפַח an unused verb, prob. i. q. צָפַח, Æthiop. ሰፍሐ: *to spread out* (compare also שָׁבַח). Hence מִשְׁפָּחָה family; and as closely connected therewith is—

שִׁפְחָה f. *famula* (as if a noun of unity, one of a family), *a maid-servant*, Gen. 16:1; 29:24. As to its difference from אָמָה, see 1 Sa. 25:41, הִנֵּה אֲמָתְךָ לְשִׁפְחָה "behold, thy handmaid is a servant," i. e. I am thy household servant to wait on thee.

שָׁפַט fut. יִשְׁפֹּט—(1) TO JUDGE. (A root which is not found in the other Phœnicio-Shemitic languages, the primary idea of which appears to be, *to set up, to erect*, like the Germ. richten, comp. the cognate roots שָׁבַט, שָׁפַת. Traces of it are found perhaps in the Indo-Germ. languages, as scheffen, in Gloss. Mons. to judge; geschefft, testament; Schöppe, judge.) Const. either absol. Job 22:13; Eze. 44:24; or followed by an acc. of pers. whose cause is judged, Ex. 18:22, 26; Deut. 16:18; Isa. 11:4. שָׁפַט צֶדֶק Prov. 31:9, and שׁ׳ מֵישָׁרִים Ps. 75:3, to do justice, equity. Ezek. 16:38, שְׁפַטְתִּיךְ מִשְׁפְּטֵי נֹאֲפוֹת "I will judge thee (with) the judgments of adulteresses." שׁ׳ בֵּין וּבֵין to be judge or umpire between, Gen. 16:5; 31:53; Isaiah 2:4. Part. שׁוֹפֵט subst. *judge*, Deu. 16:18.

Specially (see דִּין No. 2) *to judge* any one is—(*a*) i. q. *to condemn, to punish* the guilty (κατακρίνω), 1 Sa. 3:13; Obad. 21; Psa. 109:31; compare שְׁפוֹט.—(*b*) *to defend* any one's cause, especially that of the poor and oppressed. Isa. 1:17, שִׁפְטוּ יָתוֹם "defend the cause of the orphan." Psa. 10:18; 26:1. שׁ׳ מִשְׁפַּט פ׳ Jer. 5:28; Lam. 3:59. Followed by מִן and מִיַּד pregn. *to defend* (any one's) *cause, and to deliver him from the power* (of his enemies), 1 Sam. 24:16; 2 Sa. 18:19, 31; Ps. 43:1.

(2) *to rule, to govern*, as connected with the idea of judging, since judging was the province of kings and chief magistrates (1 Sam. 8:20; 2 Chron. 1:11; compare דִּין No. 1, 2), Judges 16:31. Hence Part שֹׁפֵט, שׁוֹפֵט *a prince*, Ps. 2:10; Am. 2:3; especially used of the leaders and magistrates of the Israelites, who delivered their people from the oppression of neighbouring nations between the time of Joshua and Samuel, and who then governed them in peace as supreme magistrates (Jud. 4:5), Jud. 2:16, 18; Ruth 1:1; 2 Kings 23:22, etc. The same name (*sufes*, plur. *suffetes*) was applied to the chief magistrates of the Carthaginians.

NIPHAL—(1) *to be judged*, Ps. 37:33.

(2) recipr., *to litigate* with any one, Prov. 29:9; Isaiah 43:26; followed by עִם of pers., Joel 4:2; אֶת (אֵת) Eze. 17:20; 20:35, 36; לְ Jer. 25:31 (see below); also with an acc. and עַל of the thing (Jer. 2:35) concerning which any one contends, 1 Sam. 12:7; Eze. 17:20. When Jehovah is said *to contend* with men, it has sometimes the notion of punishing, Eze. 38:22; Isa. 66:16; compare 2 Ch. 22:8.

POEL, part. מְשׁוֹפֵט i. q. שׁוֹפֵט Job 9:15.

Derivatives, שֶׁפֶט—שִׁפְטָן, שְׁפוֹט, מִשְׁפָּט.

שְׁפַט Chald. part. שָׁפֵט *a judge* (by a Hebraism, for the verb itself is not found in Chaldee), Ezr. 7:25.

שָׁפָט ("judge"), [*Shaphat*], pr. n. m.—(1) Nu. 13:5.—(2) 1 Chron. 3:22.—(3) 1 Ki. 19:16.—(4) 1 Ch. 27:29.—(5) 1 Ch. 5:12.

שֶׁפֶט, only plur. שְׁפָטִים m., *judgments, punishments*. עָשָׂה שְׁפָטִים בְּ Ex. 12:12; Num. 33:4.

שְׁפַטְיָה ("whom Jehovah defends"), [*Shephatiah*], pr. n.—(1) of a son of David, 2 Sam. 3:4.—(2) Jer. 38:1.—(3) Neh. 11:4.—(4) Ezra 2:4, 57.—(5) 8:8; Neh. 7:9, 59.

שְׁפַטְיָהוּ (id.) [*Shephatiah*], pr. n.—(1) of a son of Jehoshaphat, 2 Ch. 21:2.—(2) 1 Ch. 12:5.—(3) 27:16.

שִׁפְטָן ("judicial"), [*Shiphtan*], pr. n. m., Nu. 34:24.

שְׁפִי plur. שְׁפָיִים masc. (from the root שָׁפָה)—(1) *baldness, nakedness*, Job 33:21 כתיב, where a substantive is poetically put for a finite verb. קרי has in the same sense שֻׁפּוּ, see the root in Pual.

(2) *a naked hill* (void of trees) (compare הַר נִשְׁפֶּה Isa. 13:2). Jerem. 12:12, שְׁפָיִם בַּמִּדְבָּר "the hills in the desert;" 3:2, 21; 4:11; 7:29; 14:6; Isaiah 41:18; 49:9; Nu. 23:3, וַיֵּלֶךְ שֶׁפִי "he went upon a hill."

(3) [*Shephi*], pr. n., see שְׁפִי.

שֻׁפִּים ("serpents?") [*Shuppim*], pr. n. m.—(1) 1 Ch. 7:12, 15.—(2) 26:16.

שְׁפִיפֹן Gen. 49:17, a species of serpent, from the root שָׁפַף Syriac, to glide. Arab. سِفٌّ a kind of serpent, marked with black and white spots. See Bochart, Hieroz. i. p. 416, seqq.

שָׁפִיר ("beautiful"), [*Shaphir*], pr. n. of a town of Judæa, otherwise unknown, Mic. 1:11.

שַׁפִּיר Chald. adj. *beautiful*, Dan. 4:9, 18.

שָׁפַךְ fut. יִשְׁפֹּךְ—(1) TO POUR, TO POUR OUT (Arabic سفك id., Æthiop. ሰፍሐ: to cast metals, kindred to סָפַח, سفح), e. g. a drink-offering, Isaiah 57:6. שָׁפַךְ דָּם to pour out blood, i. e. to commit slaughter, Gen. 9:6; 37:22; Eze. 14:19. Metaph. שָׁפַךְ נַפְשׁוֹ Ps. 42:5; and שׁ׳ לִבּוֹ Lam. 2:19; to pour out one's soul, i. e. to be poured out in tears and complaints, followed by לִפְנֵי יי׳ 1 Sa. 1:15; Ps. 62:9; compare Lam. loc. cit., שָׁפַךְ חֲמָתוֹ עַל to pour one's anger upon any one, Eze. 14:19; 22:22; Lam. 2:4.

(2) *to heap up a mound* (aufschütten), Eze. 26:8.

NIPHAL—(1) *to be poured out*, 1 Kings 13:5. Metaph., Ps. 22:15, "I am poured out like water," a description of a man who cannot arise from weakness [Christ bearing our sins vicariously].

(2) *to be poured out*, i. e. *profusely expended* (as money), Eze. 16:36; comp. ἐκχέω, Tob. 4:17.

PUAL, *to be poured out*, used of one's steps, i. e. to slip, Ps. 73:2 קרי, compare the Lat. *fundi*, for *prosterni*.

HITHPAEL, *to be poured out*, Lam. 4:1. The phrase, "my soul is poured out," is—(*a*) it pours itself out in complaints, Job 30:16.—(*b*) my blood is poured out, I die, Lam. 2:12. Hence—

שֶׁפֶךְ the place where any thing is poured out, Lev. 4:12; and—

שָׁפְכָה fem. *urethra*, through which the urine is poured out, Deu. 23:2. Vulg. *veretrum*. Some incorrectly render *testicle* (see אֶשֶׁךְ).

שָׁפֵל fut. יִשְׁפַּל inf. שְׁפַל, Arab. سفل, سَفُلَ TO BE DEPRESSED, TO BE OR BECOME LOW, used of a mountain, Isa. 40:4; of a wood, Isa. 10:33; a city, 32:19. Metaph. *to be depressed*, is used of—(*a*) men who are cast down from a high rank Isaiah 2:9, 11, 12, 17; 5:15; 10:33.—(*b*) of the voice, both when low, Isa. 29:4; and altogether suppressed, Ecc. 12:4. Inf. שְׁפַל רוּחַ to be cast down of spirit, Pro. 16:19. Compare שָׁפָל.

HIPHIL—(1) *to depress, cast down, make low*, (opp. to הֵרִים), Psalm 18:28; 75:8. Intrans. to be cast down (pr. to cast (one's self) down), Job 22:29. Followed by another verb it assumes the nature of an adverb, Jer. 13:18, הַשְׁפִּילוּ שֵׁבוּ "humble yourselves, sit down," i. e. sit down in a low place (setzt euch niedrig); Ps. 113:6.

(2) *to cast down*, as walls, Isa. 25:12.

Derivatives, שֵׁפֶל—שִׁפְלוּת.

שְׁפַל Chaldee APHEL, *to depress, to cast down* (kings, mighty men), Dan. 5:19; 7:24. With לִבְבֵהּ to depress, humble one's heart, to be humbled, ibid., 5:22.

שָׁפָל m. שְׁפָלָה f. adj. *low*, of a tree, Eze. 17:24; *depressed* (of a spot on the skin), Lev. 13:20, 21. Metaph.—(*a*) *ignoble, vile*, 2 Sa. 6:22; Job 5:11.—(*b*) שְׁפַל רוּחַ cast down, humble of spirit, Pro 29:23; Isa. 57:15; and without רוּחַ id.; Isa. loc. cit. הַשְּׁפָלָה that which is low, Eze. 21:31 (masc. with ה parag.).

שְׁפַל Chald. *low*, Dan. 4:14.

שֵׁפֶל m. *lowliness*, i. e. an ignoble and wretched condition, Ecc. 10:6; Ps. 136:23.

שִׁפְלָה f. id., Isa. 32:19.

שְׁפֵלָה *a low region*, Josh. 11:16, fin.; with the art. הַשְּׁפֵלָה the low region near the Mediterranean sea, extending from Joppa to Gaza, Josh. 11:16; Jer. 32:44; 33:13; ἡ Σέφηλα, 1 Mac. 12:38.

שִׁפְלוּת f. *a letting down*, with יָדַיִם *remissness of the hands*, sloth, Ecc. 10:18.

שָׁפָם (perhaps, "bald," "shaven," from the root שָׁפָה; there are no certain traces of a root שָׁפַם) [*Shapham*], pr. n. m. 1 Ch. 5:12.

שְׁפָם ("nakedness," "a place naked of trees"), [*Shepham*], pr. n. of a town in the eastern part of the tribe of Judah, Nu. 34:10, 11; prob. the same which is called שִׁפְמוֹת [? שׁ׳] 1 Sa. 30:28. Gent. n. שִׁפְמִי 1 Ch. 27:27.

שָׁפַן an unused verb, prob. i. q. סָפַן, צָפַן to cover, to hide, especially under the earth, whence שָׁפָן. Whence figuratively, شَفِنَ astute.

שָׁפָן m.—(1) a quadruped (which chews the cud like a hare), Levit. 11:5; Deut. 14:7; which lives

gregariously on rocks, and is remarked for its cunning, Ps. 104:18; Prov. 30:26. The Rabbins render it *coney;* more correctly the LXX. in three places, χοιρογρύλλιος, i. e. *mus jaculus* Linn., Arab. يربوع, *Jerboa*, an animal of the size of the coney, with a head resembling that of a hog, with long hind legs fitted for leaping; it inhabits burrows dug in the mud, and is remarkably cunning. It is either so called from its burrows in which it hides itself, or from its cunning. See Bochart, Hieroz. i. p. 1001, seqq. Oedmann, Verm. Sammlungen, iv. p. 48.

(2) [*Shaphan*], pr. n.—(*a*) a scribe of Josiah, 2 Ki. 22:3, 12; Jer. 36:10, compare Ezek. 8:11.—(*b*) 2 Ki. 22:12; 25:22; Jer. 26:24; 39:14.

שָׁפַע an unused verb, *to overflow*, like the Ch., Syr. Hence—

שֶׁפַע m. *abundance*, Deu. 33:19, "abundance of the sea," i. e. wealth obtained by sea traffic.

שִׁפְעָה f. *great multitude* (pr. abundance), as of water, Job 22:11; 38:34; of men, 2 Ki. 9:17; of camels, Isa. 60:6; Eze. 26:10.

שִׁפְעִי ("abundant"), [*Shiphi*], pr. n. m. 1 Ch. 4:37.

שָׁפַף an unused root, prob. i. q. Syr. ܫܦ to glide. Hence שְׁפִיפֹן serpent, and pr. names שְׁפוּפָם, שְׁפֻפָן, שֻׁפִּים.

שָׁפַר—(1) i. q. شفر TO SCRATCH, TO SCRAPE (cognate to סָפַר, צָפַר); hence *to polish.*

(2) *to be bright*, prop. to be polished (compare Arab. سفر I. IV., to shine forth as the dawn, and שְׁפַרְפָּרָא), *to be beautiful*, i. q. Ch. and Syr. Followed by עַל *to please* any one, Ps. 16:6, compare Dan. 4:24. The notion of being bright is also applied to brilliancy of sound (compare, on the other hand, הָלַל); whence שׁוֹפָר trumpet.

(3) i. q. Æthiop. *safara*, to measure; whence אֶשְׁפָּר a measure; which see. (Cogn. is סָפַר No. 3, to number.) As to the passage, Job 26:13, see שִׁפְרָה.

שְׁפַר fut. יִשְׁפַּר Chald., *to be beautiful;* followed by עַל Dan. 4:24, and קֳדָם Dan. 3:32; 6:2, *to please* (Syr. id.).

[Derivatives, אֶשְׁפָּר, שׁוֹפָר, שְׁפַרְפָּרָא–שֶׁפֶר.]

שֶׁפֶר m.—(1) *beauty, elegance* (of words), Gen. 49:21.

(2) [*Shapher*], pr. n. of a mountain in the desert of Arabia, Num. 33:23, 24.

שִׁפְרָה f.—(1) *brightness, beauty.* Here, apparently, we should refer with Jo. Simonis, who has been followed by Ewald (Gr. page 92), Job 26:13, בְּרוּחוֹ שָׁמַיִם שִׁפְרָה "by his (God's) Spirit the heavens were made brightness," i. e. splendid, most splendid. Several interpreters have supposed שִׁפְרָה to be for שִׁפְּרָה (to make beautiful, to adorn, sc. with stars and constellations), so put that two constructions (רוּחוֹ שִׁ׳ שִׁפְּרָה and בְּרוּחוֹ שָׁמַיִם שֶׁפֶר) are confused (Vulg. *spiritus ejus ornavit cœlos*), but Dag. forte necessarium is scarcely ever found to be omitted in the letters בגדכפת.

(2) [*Shiphrah*], pr. n. f., Ex. 1:15.

שַׁפְרִיר m., *ornaments of a throne, tapestry* with which a throne is covered, Jer. 43:10 קרי, where the כתיב has שַׁפְרוּר.

שְׁפַרְפָּרָא m., Chald., *dawn*, Dan. 6:20. Syriac ܫܦܪܐ id.

שָׁפַת fut. יִשְׁפֹּת—(1) TO PLACE, TO PUT (i. q. שׁוּת which I suppose to be itself cognate to this verb, so that פ is softened into ב, and even into ו; compare עָפַר, עָוַר; חָפַר and חוּר to dig; טָפַח and טוּחַ to spread out, and to spread over. Also שָׁפַט and (שָׁבַט). 2 Ki. 4:38; Ezek. 24:3; Psalm 22:16, לַעֲפַר מָוֶת תִּשְׁפְּתֵנִי "into the dust of death (in the sepulchre) thou wilt put me."

(2) followed by a dat. of pers., *to give*, Isaiah 26:12.

Derivatives, אַשְׁפֹּת, מִשְׁפְּתַיִם.

שְׁפַתַּיִם m. dual, *stalls, folds*, Psa. 68:14 (compare מִשְׁפְּתַיִם p. DXX, A), Eze. 40:43 (where places in the court of the temple are signified, in which the sacrificial victims were bound).

שָׁצַף an unused verb, i. q. שָׁטַף *to inundate, to overflow.* Hence—

שֶׁצֶף, once found, Isa. 54:8, שֶׁצֶף קֶצֶף "an inundation (pouring out) of wrath," i. q. שֶׁטֶף אַף Prov. 27:4. The form שֶׁצֶף appears to have been used for שֶׁטֶף by the writer, for the sake of paronomasia.

שָׁק Chald., i. q. שׁוֹק *a leg;* pl., Dan. 2:33. Theod. κνῆμαι.

שָׁקַד fut. יִשְׁקֹד TO BE SLEEPLESS (Arab. شقذ) Ps. 102:8; *to watch*, Psa. 127:1; Ezr. 8:29. Figuratively—(*a*) followed by עַל to watch over any thing, i. e. to attend to it, to fix one's attention on any thing, Jer. 1:12; 31:28; 44:27; Dan. 9:14. Job 21:32.

(but Pro. 8:34, שָׁקַד עַל דַּלְתוֹת is to be taken in its proper sense, to watch at the threshold, to guard the threshold). Isa. 29:20, שֹׁקְדֵי אָוֶן "those who watch for iniquity," who are diligent not to do what is good, but what is evil.—(*b*) *to lie in wait for* (used of a leopard); followed by עַל Jer. 5:6.

Pual, part. מְשֻׁקָּד (denom. from שָׁקֵד) as if *amygdalatus*, i. e. made of the form of almond flowers, Ex. 25:33, 34.

שָׁקֵד m.—(1) ***the almond tree;*** so called because of all trees it is the first to arouse and awake from the sleep of winter, Jer. 1:11 (where allusion is made to the signification of haste and ardour, which there is in this root).

(2) ***an almond, the nut of the almond,*** Gen. 43:11; Numbers 17:23; Eccl. 12:5, יְנָאֵץ שָׁקֵד "the almond is rejected" (by the old man who has no teeth), although really a delicate and delicious fruit. Others incorrectly, "the almond flourishes," which they refer to whiteness of hair; but the flower of the almond is not hoary, but rose-coloured. See Cels. Hierob. i. p. 297.

שָׁקָה not used in Kal, i.q. שָׁתָה to drink (see, as to the interchange of the letters *k* and *t*, p. dccxx, A). Arab. سقى; Æth. ሰቀየ: to drink, to irrigate.

Hiphil—(1) ***to give to drink, to furnish drink;*** followed by two acc. of pers. and thing, Gen. 19:32; 24:43; Jud. 4:19; Num. 5:24; Psalm 60:5; Job 22:7; Jer. 9:14; 35:2; followed by בְּ of thing, Ps. 80:6; מִן of thing (*of* any thing), Cant. 8:2. Part. מַשְׁקֶה subst., *a butler, cup-bearer,* Genesis 40:1; 41:9; but Genesis 40:21 מַשְׁקֶה denotes *drink* (see מַשְׁקֶה p. dxx, B, No. 2); and we should thus understand the words, "he restored the chief butler again עַל מַשְׁקֵהוּ to his drink," i. e. to his butlership, and he again gave him his office of cup-bearer.

(2) ***to water*** cattle, Gen. 24:46; 29:2; Ex. 2:16, 17, 19.

(3) ***to irrigate, to water*** land, Gen. 2:6, 10; Ps. 104:13.

Niphal, see שָׁקַע Niphal.

Pual, ***to be watered, moistened.*** Job 21:24, "the marrow of his bones is watered," i. e. is fresh, vigorous (compare Prov. 3:8; 15:30; 17:22).

Derivatives, שֶׁקֶת, מַשְׁקֶה and the two following words.

שִׁקּוּי (for שִׁקּוּי of the form קִטּוּל) ***drink;*** only in plur. שִׁקּוּיִם Ps. 102:10.

שִׁקּוּי plur. with suff. שִׁקּוּיָי Hos. 2:7.—(1) ***drink,*** Hos. loc cit (where we should not understand water, but some more delicate drink; especially wine. LXX. Ald. ὁ οἶνός μου).

(2) ***the moistening,*** i. e. refreshing of bones, Pro. 3:8; see the verb in Pual.

שִׁקּוּץ m., ***an abomination, something abominable;*** used of impure things (garments), Nah. 3:6; of flesh of victims, εἰδωλόθυτα, Zec. 9:7; especially of idols. 1 Ki. 11:5, "Milcom שׁ׳ עַמֹּנִים the idol of the Ammonites." 2 Ki. 23:13; Dan. 9:27; comp. Dan. 11:31; 12:11. Plur. idols, 2 Ki. 23:24; Eze. 20:7, 8.

שָׁקַט fut. יִשְׁקֹט to rest, to have quiet (pr. *to lie, to lie down;* compare Arab. سقط to fall; kindred to סָכַת, سكت). It is used—(*a*) of one whom no one harasses, Jud. 3:11; 5:31; 8:28; Jer. 30:10; 46:27 (hence שָׁקְטָה מִמִּלְחָמָה Josh. 11:23; 14:15), and who harasses no one, Jud. 18:7, 27; which sometimes arises from fear, Psalm 76:9.—(*b*) of a person who does nothing, remains inactive, Isa. 62:1; Jer. 47:6; hence used of God when he does not afford aid, Psa 83:2.

Hiphil—(1) ***to cause to be quiet,*** i. e. to allay strife, Pro. 15:18; also, ***to make tranquil and secure,*** i. e. ***to give quiet,*** Job 34:29; followed by לְ of pers. and מִן of thing (from danger), Ps. 94:13.

(2) intrans. ***to keep oneself quiet*** (pr. to make oneself quiet, Ruhe bey sich hervorbringen, Ruhe halten), Isa. 7:4; 57:20. Inf. הַשְׁקֵט subst. ***rest, quiet,*** Isa. 30:15; 32:17. The earth is figuratively said ***to be quiet,*** when the air is sultry and unmoved (bey stiller, schwüler Luft), Job 37:17. Hence—

שֶׁקֶט m. ***rest, quiet,*** 1 Chr. 22:9.

שָׁקַל fut. יִשְׁקֹל, once אֶשְׁקֲלָה (as if from יִשְׁקַל) Jer. 32:9; to poise, to weigh (Arab. ثقل, more often ثقل, Syr. ܡܬܩܠ and ܬܩܠ id. The primary idea is that of suspending a balance, compare Æthiopic ሰቀለ: to suspend, as on a cross. Compare סָלָה, סָלָא, and Lat. *pendo, pendeo*), Ex. 22:16; 2 Sam. 14:26; Isa. 40:12. Followed by לְ ***to weigh out*** to any one (metals, money), Gen. 23:16; Jer. 32:9; Ezr. 8:25; followed by עַל יְדֵי Ezr. 8:26; Esth. 3:9; followed by עַל (to weigh over or into the royal treasuries) Esth. 4:7; 2 Sam. 18:12, "although I might weigh a thousand shekels in my hands," i. e. if they were weighed, counted to me. Figuratively, ***to weigh, to examine*** any person, Job 31:6; any thing, Job 6:2.

Niphal, ***to be weighed,*** Job 6:2; ***to be weighed out,*** Job 28:15; Ezr. 8:33.

Derivatives, מִשְׁקָל, מִשְׁקוֹל, מִשְׁקֶלֶת, pr. n. אֶשְׁקְלוֹן, and—

שֶׁקֶל pl. שְׁקָלִים const. שִׁקְלֵי m. *a shekel*, a certain weight of gold and silver, containing twenty *beans* (גֵּרָה), Ex. 30:13; which the Hebrews used, when weighed, for money (compare עָבַר No. 2), Gen. 23:15, 16; Ex. 21:32; Lev. 5:15; 27:3, 6; Josh. 7:21; 1 Sa. 17:5; of this there are two kinds distinguished, the holy shekel, Ex. 30:13; and the royal shekel, 2 Sam. 14:26 (but which was the larger and which the less of these is not stated). In the time of the Maccabees (1 Macc. 15:6) silver coins were struck of the weight of a shekel, bearing the inscription שקל ישראל (see F. P. Bayer, De Nummis Hebræo-Samaritanis, Valent. 1781, 4to. p. 171, seqq.), which contained four Attic drachms (i. e. one stater), according to Josephus (Arch. iii. 8, § 2), nor does the weight of those still in being differ much from this, which, though worn with age, contains 215—229 grains troy weight, 60 grains of which are equal to one drachm (see Eckhel, Doctr. Numm. Vett. iii. p. 464. Fröhlich, Annal. Regum Syriæ, Prolegg. p. 84. Rasche, Lex. Rei Nummariæ iv. 2, p. 904). The LXX., however, often render שֶׁקֶל by δίδραχμον, which may be thus reconciled with the words of Josephus and the weight of existing coins, by supposing that the shekel before the Babylonian exile, and before the use of coined money, was a smaller weight. Of less value and weight was also the σίκλος, σίγλος used by the Persians, and containing 7½ oboli (six oboli being equal to one drachm), Xen. Anab. i. 5, § 6. Golden shekels used at Ephesus are mentioned by Alexander Ætolus, ap. Macrob. Sat. v. 22.

שָׁקַם an unused verb. Arab. سقم *to be ill, sick*. Hence—

שִׁקְמָה (sing. found sometimes in Mishnah), plur. שִׁקְמִים 1 Kin. 10:27; Isaiah 9:9; Amos 7:14; and שִׁקְמוֹת f. Ps. 78:47, *sycamore*, Gr. συκόμορος, συκάμινος, a very frequent tree in the lower districts of Palestine, resembling the mulberry tree in its leaves and appearance, with fruit like that of the fig, but more difficult of digestion (Dioscorid. i. 182, compare the etymology); these grow from the wood itself of the branches, and they are cultivated only by persons of the lowest condition (see בָּלַס). See Cels. Hierob. i. p. 310. Warnekros, Natural Hist. of the Sycomore, in Repert. f. Morgenl. Litt. fasc. 11, 12.

שָׁקַע TO SUBSIDE, TO SINK DOWN, as fire, Num. 11:2; *to be submerged* as a country, Jer. 51:64; Am. 9:5, "it is overflowed, כִּיאֹר מִצְרָיִם as by the river of Egypt," where it is joined with an acc of plenty.

NIPHAL, *to be submerged* (of a country), Am. 8:8 קרי. In כתיב for נִשְׁקְעָה there is נִשְׁקָה by elision of ע.

HIPHIL—(1) *to cause to sink down*, water, Eze. 32:14.

(2) *to sink, to depress*, Job 40:25; בְּחֶבֶל תַּשְׁקִיעַ לְשֹׁנוֹ "canst thou sink down his tongue with a cord?" canst thou tame him (the crocodile) by putting a cord or bridle in his mouth?

Derivatives, מִשְׁקָע.

שְׁקַעֲרוּרוֹת pl. f. *places sunk down* in a wall (LXX. κοιλάδες. Vulg. *valliculæ*); formed from שָׁקַע and قعر to be deep.

שָׁקַף not used in Kal; prob. TO LAY UPON (überlegen, darüberlegen), TO LAY OVER; specially planks and beams, *to cover with planks*, i. q. Arab. سقف; Gr. σκεπάω, σκεπάζω. Hence שֶׁקֶף, שְׁקֻפִים, מַשְׁקוֹף.

NIPHAL, *to lie out over* any thing (sich vorn überlegen, vorbiegen; Gr. παρακύπτειν); especially in order to look out; hence *to look out, to look forth* (compare under צָפָה) from a window (בְּעַד הַחַלּוֹן) Jud. 5:28; 2 Sam. 6:16; also used of a mountain which *hangs over* a region, Nu. 21:20; 23:28. Metaphorically Jerem. 6:1, "calamity *impends* from the north." (Arab. أسقف long and at the same time bending, of the neck of the ostrich, used of a tall person who hangs down his head.)

HIPHIL, id., specially הִשְׁקִיף מִשָּׁמַיִם *to look forth* (God) from heaven, Ps. 14:2; 53:3; 85:12; to look forth from a window, Gen. 26:8.

Derivatives, see under Kal.

שֶׁקֶף m. *a layer of beams, a flooring, ceiling* 1 Ki. 7:5, "all their doors with the posts רְבֻעִים שָׁקֶף were square with the beams," i. e. covered over with beams and planks (not vaulted), and therefore of a square form.

שְׁקֻפִים m. pl. *beams laid over*. 1 Ki. 7:4; 6:4, חַלּוֹנֵי שְׁקֻפִים אֲטֻמִים "windows with closed beams," compare the root אָטַם.

שָׁקַץ not used in Kal, TO BE BASE, IMPURE, ABOMINABLE.

PIEL—(1) *to contaminate, to pollute*, with נֶפֶשׁ oneself, Lev. 11:43; 20:25.

(2) *to abominate, to loathe*, Psalm 22:25; especially something impure, Lev. 11:11; Deu. 7:26.

Derivatives, שִׁקּוּץ and—

שֶׁקֶץ m. *an abomination, something abominable*, used of unclean persons and things, especially those belonging to idolatry, Lev. 11:10, 12, 13, 20, 23, 41, 42; Isa. 66:17.

שִׁקֻּץ see שִׁקּוּץ.

שָׁקַק fut. יָשֹׁק (cogn. to שׁוּק).—(1) TO RUN UP AND DOWN, TO RUN ABOUT, used especially of those who eagerly seek any thing; used of locusts [?], Joel 2:9; Isa. 33:4 (followed by בְּ of prey); hence—

(2) *to be eager, greedy, thirsty*, used of a bear, Prov. 28:15; of a thirsty man, Isaiah 29:8; Psalm 107:9.

HITHPALPAL הִשְׁתַּקְשֵׁק i.q. Kal No. 1; Nah. 2:5.
Derivative מַשָּׁק.

שָׁקַר fut. יִשְׁקֹר. TO LIE, followed by a dat. of pers. TO DECEIVE any one, Gen. 21:23. (The primary idea is perhaps that of *colouring*, compare شقر to be red, شُقْرَة red colour, paint, falsehood; see Tsepregi, in Diss. Lugdd. p. 115; compare the kindred שָׂרַק.)

PIEL, *to lie*, 1 Sam. 15:29; followed by בְּ of pers. Lev. 19:11; also, בְּ of thing, *to deceive;* שִׁקֵּר בִּבְרִית to deceive in a covenant, i. e. perfidiously to break a covenant, Psa. 44:18; שִׁ׳ בֶּאֱמוּנָה to be false to one's faith, Ps. 89:34; without an acc. id. Isa. 63:8.

שֶׁקֶר pl. with suff. שִׁקְרֵיהֶם Jer. 23:32, m.

(1) *a lie.* דִּבְרֵי שֶׁקֶר lying words, Ex. 5:9. עֵד שֶׁקֶר a lying witness, Deut. 19:18. נִשְׁבַּע לַשֶּׁקֶר to be perjured, Levit. 5:24; 19:12. נִבָּא בַּשֶּׁקֶר to prophesy false things (not received from God), Jer. 5:31; 20:6; 29:9. Absol. and in the manner of an adverb, (thou hast spoken) *falsely*, (it is) *a lie*, 2 Ki. 9:12; Jer. 37:14. Pl. lies, Ps. 101:7. Once for concr. *a liar* (for אִישׁ שֶׁקֶר), Pro. 17:4.

(2) *whatever deceives, fraud, vanity.* Psalm 33:17, שֶׁקֶר הַסּוּס לִתְשׁוּעָה i. e. they are deceived who hope for victory from cavalry. Hence לַשֶּׁקֶר in vain, 1 Sam. 25:21; Jer. 3:23; and שֶׁקֶר without cause, undeservedly, Ps. 38:20; 69:5; 119:78, 86.

שֹׁקֶת f. Gen. 24:20; pl. const. שִׁקְתוֹת (as if from שִׁקֶת) Gen. 30:38, *drinking troughs*, such as were made of wood and stone, and were used for cattle to drink at. Root שָׁקָה.

שֻׁר or **שׁוּרָה** plur. שָׁרוֹת *walls*, Jer. 5:10, i. q. שׁוּרוֹת. So LXX., Vulg., Chald., the context requiring it.

שֹׁר m. with suff. שָׁרֵּךְ (from the root שָׁרַר)—(1) *nerve, muscle.* Collect. Pro. 3:8, רִפְאוּת תְּהִי לְשָׁרֶּךָ "health (refreshment) shall it be to thy nerves" (in which is the seat of strength). In the other hemistich there is "to thy bones."

(2) *the navel* (prop. the navel cord); Arab. سُرّ Eze. 16:4. Compare שֹׁר.

שְׁרָא & **שְׁרֵא** (Dan. 2:22) Chald.—(1) *to loose* (knots, metaph. difficult questions), Dan. 5:16. Part. plur. שָׁרַיִן *loosed* from bonds, Dan. 3:25. Specially used of those who turn aside at evening to an inn and loose the burdens of their beasts (Arab. حَلَّ, Greek καταλύω, whence κατάλυμα); hence—

(2) *to turn in to lodge*, and generally *to dwell* (Syr. ܫܪܐ to put up, to dwell), Dan. 2:22. Comp. הִשְׁכִּים.

PAEL—(1) i. q. Kal No. 1, *to loose*, Dan. 5:12.
(2) *to begin* (prop. to open, comp. הֵחֵל and חָלַל).
ITHPAEL, *to be loosed*, Dan. 5:6.

שַׁרְאֶצֶר (سر آذر "prince of fire"), [*Sharezer*], pr. n. Pers.—(1) a son of Sennacherib, a parricide, Isaiah 37:38; 2 Ki. 19:37.—(2) Zec. 7:2. Compare נֵרְגַל שַׂרְאֶצֶר.

שָׁרַב an unused root. Syr. and Ch. *to be hot, dry*, cognate to צָרַב. Hence—

שָׁרָב m.—(1) *heat* of the sun, Isa. 49:10; hence—

(2) a phenomenon frequent in the desert of Arabia and Egypt, and sometimes also observed in the southern parts of Russia and France (Arabic سراب Kor. xxiv. 39; French, *le mirage*, Germ. Kimmung, Spiegelung); it consists in this, that the desert, either the whole or in part, appears like a sea or a lake, so that even the most skilful travellers are sometimes deceived, see Erdmann and Frähn in Gilbert's Annales Phys. t. xxviii. page 1, and my Comment. on Isa. 35:7. Hence light is thrown upon the words, Isaiah loc. cit. הָיָה הַשָּׁרָב לַאֲגַם "the desert which assumes the appearance of water shall be changed into a lake" (into real water).

שֵׁרֵבְיָה ("heat of Jehovah"), [*Sherebiah*], pr. n. masc. Ezra 8:18, 24; Neh. 8:7; 9:4; 10:13; 12:8, 24.

שַׁרְבִיט i. q. שֵׁבֶט (ר being inserted, as to which see p. DCCXLVIII, A), *a sceptre*, a form used in the later Hebrew, Est. 4:11; 5:2; 8:4.

I. **שָׁרָה** i. q. Ch. שְׁרָא to loose.

PIEL שֵׁרָה TO LOOSE, Jer. 15:11 שֵׁרִיתִךָ לְטוֹב "I will loose thee for good," i. e. I will set thee

free. The Hebrews appear to have used this verb also in a bad sense (לְרַע), for to desert, on which account there is added in this place לְטוֹב.

Derivatives, מִשְׂרָה, שָׂרוּת.

II. שָׂרָה perhaps i. q. Arab. شرى to shine, to glitter (as lightning); hence שִׁרְיָה, שִׁרְיוֹן a coat of mail.

שֵׁרָה pl. שֵׁרוֹת, f. *chains;* hence *bracelets*, Isa. 3:19, so called from being wreathed, root שָׁרַר No. 1. (Ch. שֵׁיר id.; also Gr. *σειρά*, and Hebr. שַׁרְשְׁרָה, which see in its place.)

שָׁרוּחֶן (for שְׁרוּת חֵן "pleasant lodging-place"), [*Sharuhen*], pr. n. of a town of the Simeonites, Josh. 19:6.

שָׁרוֹן (for יְשָׁרוֹן "plain," "plain country"), every where with the art. הַשָּׁרוֹן *Sharon*, pr. n. of a plain country near the Mediterranean Sea, between Cæsarea and Joppa, remarkable for the fertility of its fields and pastures, Josh. 12:18; Cant. 2:1; Isa. 33:9; 35:2; 65:10; 1 Chr. 27:29. Some understand another plain of the same name to be spoken of, 1 Ch. 5:16, for which, however, there is no occasion; [In Thes. Gesenius favours this supposition], Relandi Palæst. p. 188, 370.—Hence שָׁרוֹנִי a Sharonite, 1 Ch. 27:29.

שְׁרוּקוֹת Jer. 18:16 כתיב, i. q. שְׁרִיקוֹת, which see.

שֵׁרוּת f. *beginning*, Jer. 15:11 כתיב. Ch. שֵׁרוּ id., from the root שְׁרָא Pael No. 2.

שִׁטְרַי [*Shitrai*], see שִׁטְרַי.

שָׁרַי ("beginning"?), [*Sharai*], pr. n. m. Ezr. 10:40.

שִׁרְיָה f. *a coat of mail*, so called apparently from its glittering, see שָׂרָה No. II., Job 41:18.

שִׁרְיוֹן—(1) id. 1 Sam. 17:5, 38, pl. שִׁרְיֹנִים Neh. 4:10, שִׁרְיֹנוֹת 2 Ch. 26:14. (Syr. ܫܪܝܢܐ id.) The same is סִרְיוֹן, which see.

(2) [*Sirion*], pr. n. given to Mount Hermon by the Sidonians, Deut. 3:9, compare שְׂנִיר. This name appears to have been taken from its resemblance to a breastplate, just like the Gr. *Θωράξ*, for the mountain of Magnesia.

שִׁרְיָן m. id. *a coat of mail*, 1 Ki. 22:34; Isa. 59:17.

שְׁרִיקוֹת plur. fem.—(1) *whistlings*, or rather *pipings*, Jud. 5:6, שְׁרִיקוֹת עֲדָרִים, which should be referred to the shepherds, who play on pipes while keeping their sheep.

(2) *hissings, derisions*, Jer. 18:16 קרי.

שָׁרִיר adj. *firm, hard* (Ch. שְׁרִיר id.), only in pl. שְׁרִירֵי בִטְנוֹ *the firm parts of the belly* (of the hippopotamus), i. e. the nerves, ligaments, muscles, Job 40:16. Root שָׁרַר; but compare שֹׁר No. 1.—Hence abstr.—

שְׁרִירוּת f. *hardness*, with לֵב and לֵב רָע *stubbornness of heart*, Deut. 29:18; Ps. 81:13; Jer. 3:17; 7:24; 9:13; 11:8. Aram. ܫܪܝܪܘܬܐ in a good sense, firmness, truth.

שֵׁרִית see שְׁאֵרִית.

שְׁרֵמוֹת Jer. 31:40 כתיב, which appears to me to have sprung by a transcriber's error, from שְׁדֵמוֹת *fields*, which is in the parallel place, 2 Ki. 23:4, and also Jer. loc. cit. in קרי, 6 MSS., and some printed editions. That the common reading (which has been followed by the LXX., who have written Ἀσαρημώς), in the sense of *fields cut up* or *overflowed*, may be defended as belonging to the Hebrew language, Kuypers has endeavoured to shew in Dissert. Lugdd. i. p. 537, comparing Arab. شرم ,سرم *to cleave, to cut;* but this is without any appearance of truth.

שָׁרַץ—(1) TO CREEP, TO CRAWL, used of reptiles and smaller water animals, Gen. 7:21; Lev. 11:29, 41, 42, 43. Sometimes a place (earth or sea) is said *to creep* with creeping things, i. e. *to abound* in them (von etwas wimmeln), followed by an acc. (compare הָלַךְ No. 4), as the sea with aquatic creatures, Gen. 1:20, 21; Egypt with frogs, Ex. 7:28; Ps. 105:30. Hence—

(2) *to multiply selves, to be multiplied*, of beasts, Gen. 8:17; 9:7; of persons, Ex. 1:7. Æth. ሠረጸ: to sprout forth. Hence—

שֶׁרֶץ m., collect.—(1) *reptiles*, Gen. 7:21; Lev. 5:2; 11:29. Verse 20, "winged reptiles (שֶׁרֶץ הָעוֹף) that walk on four" (feet), are bats (not crickets which have six legs, though they are said to use only four of them in walking), 11:21, 23; Deu. 14:19.

(2) *smaller aquatic animals*, Gen. 1:20; more fully שֶׁרֶץ הַמַּיִם Lev. 11:10.

שָׁרַק fut. יִשְׁרֹק—(1) TO HISS, TO WHISTLE; zischen, pfeifen (an onomatopoetic root, like the Greek *συρίζω, συρίσσω, συρίττω*, from the theme *συρίγ*

compare σύριγξ, σύριγμα, συρίγγιον).—(*a*) followed by לְ *to bring near* to by hissing or whistling, as bees, flies (in the manner of a bee-keeper), Isaiah 5:26; 7:18; figuratively peoples, Isa. locc. citt.; Zech. 10:8. In other places it is—(*b*) in mockery (auszischen, auspfeifen), 1 Ki. 9:8; Lam. 2:15, 16; followed by עַל of pers. or thing, Jer. 19:8; 49:17; pregn., Job 27:23, יִשְׁרֹק עָלָיו מִמְּקֹמוֹ "they shall hiss him out of his place."

(2) *to pipe* (to whistle, not with the mouth, but with an instrument). Hence שְׁרִיקוֹת, מַשְׁרוֹקִיתָא.

שְׁרֵקָה f., *hissing, mockery.* הָיָה לִשְׁרֵקָה to become a mocking, Jer. 19:8; 25:9; 29:18.

שָׁרַר—(1) *to twist, to twine* like a rope (kindred to the roots שׁוּר, סוּר, טוּר, זוּר, דּוּר; all of which have the idea of turning, twisting, going in a circle, variously inflected). Hence שֹׁר and שֹׁרֶר the navel (pr. the umbilical cord; Nabelstrang); שְׁרִירִים nerves, sinews; שַׁרְשְׁרָה, שֵׁרָה, שַׁרְשָׁה a chain (as if a rope made of metal). Hence—

(2) *to be firm, hard* (Syr. Pael, to make firm, stable); especially in a bad sense; whence שְׁרִירוּת obstinacy (of heart).

(3) *to press together;* hence *to oppress, to treat as an enemy,* i. q. צָרַר No. 4. Part. שׁוֹרֵר *an adversary, an enemy,* Psa. 27:11; 54:7; 56:3; 59:11.

Derivatives, see Kal No. 1, 2.

שָׁרָר [*Sharar*], pr. n. m., 2 Sam. 23:33, for שָׂכָר 1 Ch. 11:35.

שֹׁרֶר with suff. שָׁרְרֵךְ *the navel,* i. q. שֹׁר Cant. 7:3; used for the part around the navel, or *the belly* (which is compared to a bowl). Compare on the other hand טַבּוּר high place, summit; and טִיבּוּר navel.

שֶׁרֶשׁ ("root," i. q. שֹׁרֶשׁ; comp. Syr. ܫܶܪܫܳܐ) [*Sheresh*], pr. n. m., 1 Ch. 7:16.

שֹׁרֶשׁ plur. שָׁרָשִׁים with suff. שָׁרָשָׁיו constr. שָׁרְשֵׁי m.—(1) A ROOT; Syr. ܫܶܪܫܳܐ; compare שֶׁרֶשׁ. Job 30:4; Jer. 17:8; and frequently. Figuratively it is—(*a*) *the lowest part* of a thing, as of the foot (compare Lat. *planta pedis*), Job 13:27; of a mountain (Lat. *radix*), Job 28:9; of the sea, Job 36:30. Hence—(*b*) *a root of controversy* is the ground, cause of the controversy, Job 19:28. As nations, when they take up their abode in any country, are said to be planted in it and to take root (see נָטַע).—(*c*) *root* is put poet. for the *seat, fixed dwelling,* Jud. 5:14.

(2) *a shoot* which springs from a root, Isa. 53:2; hence metaph. שֹׁרֶשׁ יִשַׁי *the shoot of Jesse,* Isaiah 11:10; of the Messiah; compare ῥίζα Δαυίδ, Apoc. 5:5. [There is no need to depart from the usual meaning *root.*] On the other hand, *root* (by a metaphor taken from plants and applied to a people) is meant, Isa. 14:30.

Hence denom. שָׁרְשׁוּ and the verb—

שֵׁרֵשׁ Piel, *to root out, eradicate, extirpate,* Ps. 52:7; Job 31:12.

Pual שֹׁרַשׁ pass. Job 31:8.

Poel שֹׁרֵשׁ *to take root* (pr. to make, to produce root), Isa. 40:24.

Poal, id. Jer. 12:2.

Hiphil, i. q. Poel, Job 5:3; Isa. 27:6 (and there metaph. of a man flourishing in prosperity), with the addition of שָׁרָשִׁים Ps. 80:10.

שֹׁרֶשׁ Ch. i. q. Heb. *a root,* Dan. 4:12.

שַׁרְשָׁה for quadril. שַׁרְשְׁרָה pl. const. שַׁרְשֹׁת f. *small chains,* Ex. 28:22.

שְׁרֹשׁוּ (shĕroshu), קרי שְׁרֹשִׁי Ch. f. *eradication, rooting out,* i. e. expulsion, banishment, Ezr. 7:26; compare Ezr. 10:8; and Heb. שֹׁרֶשׁ No. 1, *c.*

שַׁרְשְׁרָה f. *a little chain,* Exod. 28:14; 39:15. Root שָׁרַר No. 1. Arab. with the letter *r* softened سلسلة, Ch. שַׁלְשְׁלָה, שַׁלְשֶׁלֶת. Hence is abbreviated שַׁרְשָׁה which see.

שָׁרַת not used in Kal.

Piel שֵׁרֵת inf. שָׁרֵת and with the tone drawn back, שָׁרֶת Deu. 17:12; fut. convers. וַיְשָׁרֶת TO WAIT UPON, TO SERVE, TO MINISTER UNTO, with an acc. of pers. Gen. 39:4; 40:4; Num. 3:6; 1 Ki. 1:15: followed by לְ Nu. 4:9. There often occurs, שֵׁרֵת אֶת־יְיָ concerning the ministering priests, Nu. 18:2; 1 Samuel 2:11; 3:1; and without the acc., Nu. 3:31; 4:12; from which we must distinguish שֵׁרֵת בְּשֵׁם יְיָ Deut. 18:5, 7, i. e. to worship Jehovah by calling upon him, according to the analogy of the phrases קָרָא בְּשֵׁם יְיָ, בֵּרַךְ בְּשֵׁם יְיָ. A very bold expression, Isaiah 60:7, "the rams of Nebaioth יְשָׁרְתוּנֶךְ shall minister to thee," i. e. shall serve for sacred ministry. Part. מְשָׁרֵת subst. *a minister, a servant,* Josh. 1:1; specially in holy things, Ezr. 8:17; fem. מְשָׁרֶת (for מְשָׁרַתְתְּ), 1 Ki. 1:15.

שֵׁשׁ see שֵׁשֶׁה.

I. שֵׁשׁ f. & שִׁשָּׁה const. שֵׁשֶׁת m. SIX (often occurring). (A numeral, which is widely extended even beyond the Phœnicio-Shemitic languages; Arab. سِتٌّ, سِتَّةٌ, Aram. שֵׁת which see; Æth. ስሱ: Sanscr. *shash*, Zend. *qswas*, Slav. *schest*, Gr. ἕξ, Lat. *sex*, to which every one can easily add the forms used in modern languages.)—Plur. שִׁשִּׁים *sixty* (often occurring).

Derivatives, שִׁשָּׁה, שִׁשִּׁי.

II. שֵׁשׁ m. SOMETHING WHITE (from the root שׁוּשׁ).

(1) *white marble*, Esther 1:6; Cant. 5:15, i. q. שַׁיִשׁ.

(2) *byssus*, so called from its whiteness, both that of the Egyptians, Gen. 41:42; Prov. 31:22; and of the Hebrew priests, Exod. 26:1; 27:9, 18; 28:39. See בּוּץ. (This word, as we have seen, may be referred to a Hebrew origin; it nearly approximates however to the Ægyptian ϣⲉⲛⲥ, and perhaps the Hebrews may have so imitated the Egyptian word, that it might also seem to have an etymology in their own language.) See Celsii Hierob. ii. p. 259; Hartmann's Hebräerin, iii. p. 34—46.

שָׁשָׁא an uncertain root. PIEL שִׁשֵּׁא Eze. 39:2, שֹׁבַבְתִּיךָ וְשִׁשֵּׁאתִיךָ וְהַעֲלִיתִיךָ "I will turn thee and will lead thee (LXX. καθοδηγήσω σε, but Compl. κατάξω σε. Targ. *I will make thee go astray.* Vulg. *seducam te*) and will lead thee up." The signification of leading is clear enough from the context: as to the origin, compare Æth. ሰ◯ሰ◯: contr. ሰሰ◯: whence አንሰሰ◯: to walk or go about, to traverse countries, and ሰ◯ሰ◯: a ladder, from the idea of going up.

שֵׁשְׁבַּצַּר [*Sheshbazzar*], pr. n. Pers. (perhaps contr. from جسباناں worshipper of fire); the name which Zerubbabel appears to have borne in Ezra 1:8; 5:14.

שִׁשָּׁה PIEL (from the numeral שֵׁשׁ) pr. to divide into six parts, hence *to give a sixth part*, Eze. 45:13.

שָׁשַׁי ("whitish"? from the root שׁוּשׁ), [*Shashai*], pr. n. m. Ezr. 10:40.

שֵׁשַׁי (id.) [*Sheshai*], pr. n. of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

שֶׁשִׁי Eze. 16:13 כתיב, for שֵׁשׁ *six*. [Ought not this to be שֵׁשׁ No. II. *byssus*?] The writer appears to have used this uncommon form for the sake of paronomasia with the word מֶשִׁי.

שִׁשִּׁי m. שִׁשִּׁית fem. *sixth*. Fem. also denotes a *sixth part*, Eze. 4:11; 45:13.

שֵׁשַׁךְ [*Sheshach*], a name of Babylon, Jerem. 25:26; 51:41. The origin and proper signification are doubtful. The Hebrew interpreters, and also Jerome, suppose that ששך is put by אתבש (i. e. a cabalistic mode of writing, in which ת is put for א, ש for ב) for בָּבֶל, and that the prophet used that secret mode of writing for fear of the Chaldeans. Even if it were conceded (which it cannot be) that these Kabbalæ or mysteries, or trifles, were already in use in the time of Jeremiah, how could it be explained, that in 51:41, in the same verse בָּבֶל is mentioned by its own proper name? not amiss is the supposition of C. B. Michaëlis, that שֵׁשַׁךְ is contracted from שֶׁכְשֵׁךְ comparing سَكَّ to cover a gate with iron or other plate, so that ששך would denote Babylon, as χαλκόπυλος. Bohlen renders it *house of the prince*, comparing Persic شه شاه.

שֵׁשָׁן (perhaps i. q. שׁוּשָׁן "lily"), [*Sheshan*], pr. n. m. 1 Ch. 2:31, 34, 35.

שָׁשָׁק (according to Jo. Simonis, for שְׁקַקְשָׁק "desire"), [*Shashak*], pr. n. m. 1 Ch. 8:14, 25.

שָׁשַׁר an unused root, which has the signification of *redness* (cogn. to שָׂקַר, שָׂרַק), Arab. اشْرُ red, rosy. Hence—

שָׁשַׁר, in pause שָׁשָׁר m. *red colour, red ochre, rubrica*, Jer. 22:14. Vulg. *sinopis*, i. e. *rubrica Sinopensis*, which was most esteemed, see Plin. H. N., xxxv. 5, s. 13. LXX. μίλτος, in Hom. *rubrica*. The Hebrews render it *cinnabar*, vermilion.

שֵׁת plur. שָׁתוֹת m. *columns* (from the root שִׁית), and metaph. *princes, nobles*. Psa. 11:3, "when the columns are overturned," i. e. when the noblest, the defenders of what is right and good, have perished. Isa. 19:10, "and the columns thereof (of Egypt) are broken down," i. e. the foremost of the state. Opp. to the hired labourers, i. e. the common people.

I. שֵׁת—(1) *buttock*, Isa. 20:4; plur. שְׁתוֹת 2 Sa. 10:4. Arab. اِسْتٌ, Syriac plur. ܐܶܣܬܳܐ id. The origin should be sought in the root שִׁית (compare the German Gesäß), although שְׁתוֹת with the forms in Arab. and Syr. follows the analogy of verbs לה.

(2) [*Seth, Sheth*], pr. n. of the third [mentioned] son of Adam, Gen. 4:25, 26; 5:3, seqq. In the first of

these passages it is derived from *placing, setting* in the stead of another (as if Erſaţ).

II. שֵׁת fem. contr. for שְׁאֵת (Lam. 3:47) *tumult*, from the root שָׁאָה. Nu. 24:17, בְּנֵי שֵׁת "the sons of the tumult of war," i. e. the tumultuous enemies of Israel. In Jerem. 48:45 (a passage taken from this in Num.) there is instead, בְּנֵי שָׁאוֹן.

שֵׁת & שֵׁת Chald. i. q. Hebr. שֵׁשׁ *six*, Dan. 3:1; Ezr. 6:15. Plur. שִׁתִּין sixty, Dan. 3:1.

I. שָׁתָה fut. יִשְׁתֶּה apoc. יֵשְׁתְּ—(1) TO DRINK. (Syr., Chald., Æthiop., id. Synonymous is שָׁקָה, in Kal and Niphal not used, whence Hiphil הִשְׁקָה.) Followed by an acc. of the drink, Ex. 34:28; followed by מִן Job 21:20 (as to which passage, compare כּוֹס), followed by בְּ *of, from* any thing, with the addition of the idea of pleasure, Pro. 9:5; also followed by בְּ of the vessel (compare בְּ A, 1, *a*), Am. 6:6. Metaph. Job 15:16, שֹׁתֶה כַמַּיִם עַוְלָה "drinking iniquity as water," i. e. altogether replete with iniquity, abounding in it, compare 34:7. But Pro. 26:6, the same phrase is used in a passive sense, "the lame drinks in iniquity," i. e. must suffer it, cannot avenge it.

(2) *to drink together, to banquet*, Esth. 7:1; compare מִשְׁתֶּה.

NIPHAL, pass. of Kal No. 1, Lev. 11:34.

HIPHIL, see שָׁקָה.

Derivatives, מִשְׁתֶּה, שְׁתִי No. I, שְׁתִיָּה.

II. שָׁתָה an unused verb. Arab. سدى IV. i. q. اسدى to fix the warp in the loom, Syr. ܐܫܬܝ to weave. Hence שְׁתִי No. II.

שְׁתָה and שְׁתָא Chaldee, *to drink*, Dan. 5:1, 2, 23; pret. with Aleph prosthet. אִשְׁתִּיו Dan. 5:3, 4, compare Syr. ܐܫܬܝ to drink. Followed by בְּ of the vessel, verse 3. Compare Hebr.

Derivative, מִשְׁתֶּה.

שָׁתוֹת see שֵׁת.

שְׁתִי—(I.) *a drinking, a carousing*, Ecc. 10:17; from the root שָׁתָה No. I.

(II.) *the warp*, in weaving, Levit. 13:48, seqq., from the root שָׁתָה No. II.

שְׁתִיָּה f. i. q. שְׁתִי No. I, Est. 1:8.

שָׁתִיל m. *a plant, a shoot*, Ps. 128:3.

שְׁתַּיִם *two* (fem.), see שְׁנַיִם.

שָׁתַל fut. יִשְׁתֹּל TO PLANT, a poetic word, Ps. 1:3; 92:14; Hos. 9:13; Jer. 17:8; Ezek. 17:8; 19:10, 13. Hence שָׁתִיל.

שָׁתַם prob. TO UNCLOSE (cogn. to שָׂתַם, סָתַם to shut. Chald. to perforate). It occurs in one phrase, Nu. 24:3, 15, שְׁתֻם הָעָיִן "with the eye (of the mind) unclosed;" used of a prophet, i. q. גְלוּי עֵינָיִם verse 4. As to the sense, see Ps. 40:7.

שָׁתַן only part. HIPHIL מַשְׁתִּין MAKING WATER. (The Talmudists use also inf. השתין, fut. ישתין; but there exists no trace of a root שתן: on the contrary, in the signification of making water there is used שִׁין; whence שַׁיִן. Jo. Simonis, ed. 2, therefore has not inaptly laid down הִשְׁתִּין to be contracted from הִשְׁתַּיֵּן Hithpael, from the root שִׁין.) It occurs in this one phrase, מַשְׁתִּין בְּקִיר "one making water against the wall," which is generally a contemptuous designation for a little boy, especially when mention is made of extirpating a whole race or family, 1 Ki. 16:11, "he slew all the house of Baasha, and left him none, *mingens ad parietem* (not even a boy), relations and friends;" 1 Ki. 14:10; 21:21; 1 Sa. 25:22, 34; 2 Ki. 9:8; compare the same phrase in Syriac, e. g. Assem. Bibl. Orient. ii. p. 260, "*an diœcesis sacra Gumæ* (*me teneat*) *in qua non remansit qui mingat ad parietem?*" i. e. *quæ tota devastata est.* The phrase seems to be used contemptuously to denote a boy, because adults in the East regard decency in doing this sitting down [covered with their garments], nor would they do it in the sight of others (Herod. ii. 35; Cyrop. i. 2, § 16; Ammian. Marcell. xxiii. 6). Some have understood *a slave*, and *a person of the lowest rank* (Jahn, Arch. i. 2, p. 77; Hermeneut. Sacræ, p. 31), and some have understood *a dog* (Ephr. Syr. Opp. i. 542; Abulwalid, Judah ben Karish MSS., Kimchi, Jarchi); but both of these are unsuitable to the context of the passages. See Lud. de Dieu, on 1 Sam. 25:34; Boch. Hieroz. i. p. 675.

שָׁתַק fut. יִשְׁתֹּק *to subside, to settle down;* hence *to be hushed, silent* (kindred to שָׁקַט, סָכַת), used of the waves, Ps. 107:30; Jon. 1:11, 12; used of strife, Pro. 26:20.

שֵׁתָר (ستار Pers. "star"), [*Shethar*], pr. n. of a Persian prince, Est. 1:14.

שְׁתַר בּוֹזְנַי (ستار بازناى "bright star"), [*Shethar-bozni*], pr. n. of a Persian governor, Ezra 5:3; 6:6.

שָׁתַת i. q. שִׁית to set, to place. From this there twice occurs, pret. pl. שָׁתוּ, Psa. 49:15, כַּצֹּאן לִשְׁאוֹל שַׁתּוּ "like sheep they place (them) in Hades," i. e. they drive, thrust them down thither (compare Ps. 88:5); Ps. 73:9, שַׁתּוּ בַשָּׁמַיִם פִּיהֶם "they set their mouth against the heavens," i. e. they assail heaven, and, as it were, provoke it, with proud and impious words.

ת

Tav (Tau), the twenty-third [reckoning שׂ and שׁ for two letters] and last letter of the alphabet, when used as a numeral denoting *four hundred.* As to the signification of the name see under the word תָּו.

As to pronunciation, ת without Dagesh is an aspirated letter, and seems to have a lisping sound, like Gr. θ, and *th* English. When it has Dagesh lene (תּ) it is a slender *t;* as to its difference from ט, see page CCCXVI, A. To this there answers in Arabic ت, rarely ث, as in תָּקַף, ثقف. It is sometimes interchanged with Shin (p. DCCXCVII, A) and Tet (p. CCCXVI, B), and it has even some relation to the breathings (א, ה), see Hebr. Gramm. page 101, note; also, תּוּב ,שׁוּב ,אוּב to return; אָוָה and תָּוָה to dwell; also, to mark out, and so often in Arabic.

תָּא m. *a chamber,* 1 Ki. 14:28; Eze. 40:7, seq. (Ch. תָּא, תְּוָא, תָּוָן, Syr. ܬܘܐ, ܬܘܘܐ.) Plur. תָּאִים, once תָּאוֹת Eze. 40:12, from the root תָּוָה No. III, to dwell. The form תָּא appears to spring from תָּו (for תָּוָה), the letter ו being changed because of the preceding Kametz into Aleph, as קָם, קָאם, קָוַם.

I. **תָּאַב** TO DESIRE, TO LONG FOR, followed by לְ Ps. 119:40, 174. Of more frequent occurrence in Chaldee. (To this answer אָבָה, אָוָה, and this root may seem to be secondary, and taken from the Hithpael of those verbs.)

Derivative, תַּאֲבָה.

II. **תָּאַב** only found in part. Piel מְתָאֵב i. q. מְתָעֵב ABHORRING, Am. 6:8; the letters ע and א being interchanged in the Aramæan manner, see p. I.

תַּאֲבָה f. *desire, longing,* Ps. 119:20, from the root תָּאָה No. 1.

I. **תָּאָה** i. q. תָּוָה No. 1, TO MARK OUT, only in—

PIEL. Fut. תְּתָאוּ Nu. 34:7, 8. LXX. καταμετρήσετε. Syr. ye shall determine. Compare אָוָה No. III.

II. **תָּאָה** i. q. Arab. تأى to outrun. Hence—

תְּאוֹ Deut. 14:5, and contr. **תּוֹא** Isaiah 51:20, a species of *gazelle,* so called from the swiftness of its running. LXX., Vulg. in Deut.; Aqu., Symm., Theod., Vulg. in Isa. render it *oryx.* Targg. *wild bull,* which is pretty much the same (compare רְאֵם). See Boch. Hieroz. t. i. page 973.

תַּאֲוָה f. (from the root אָוָה No. I)—(1) *desire, longing,* whether good and just, Psa. 10:17; 21:3; or wicked, Ps. 112:10.

(2) in a bad sense, *lust, desire* (Lust, Gelüst). Nu. 11:4, הִתְאַוּוּ תַּאֲוָה "they lusted a lust." Psal. 78: 29, 30. קִבְרוֹת הַתַּאֲוָה the graves of lust, Num. 11: 34, 35.

(3) *delight, object of desire.* מַאֲכַל תַּאֲוָה food of delight, i. e. delicate, Job 33:20; Gen. 3:6; also, *honour, ornament,* Gen. 49:26; Prov. 19:22.

תְּאוֹם *a twin,* only plur. תְּאֹמִים Gen. 38:27; by a Syriacism contr. תּוֹמִם Gen. 25:24; const. תְּאוֹמֵי Cant 4:5, from the root תָּאַם.

תַּאֲלָה f. (from the root אָלָה), *curse, execration,* Lam. 3:65.

תָּאַם TO BE TWIN, DOUBLE. Part. תֹּאֲמִים double (used of planks or beams), Exod. 26:24; 36: 29. (Syr. and Arab. to be a twin.)

HIPHIL, *to bear twins,* Cant. 4:2; 6:6.

Derivative, תְּאוֹם, and—

תְּאֹם or **תָּאֹם**, whence pl. תָּאֳמֵי *twins,* Cant. 7:4. A monosyllabic noun, of the form גְּדֹל ,גָּדֹל, properly an abstract, put there for a concrete.

תַּאֲנָה f. *coitus,* from the root אָנָה No. 2. Piel, to cause to meet, which is applied to copulation. It is once used of the lust of the wild she-ass, Jerem. 2:24. Not less suitably, N. G. Schrœder (Observatt. ad Origg. Heb. page 10) derives the signification of lust from the root أنى to be hot (compare פָּחַז).

תְּאֵנָה plur. תְּאֵנִים f., *a fig tree,* Gen. 3:7 (where the Indian fig or *Musa paradisiaca,* Germ. Paradiesfeigenbaum, with large leaves, is apparently meant), Num. 13:23; 20:5; Deut. 8:8, etc., also *a fig,* the fruit, 2 Ki. 20:7. (The etymology is unknown, for it can neither be suitably derived from the root אָנַן, nor